JAN 30 1933

The
# CHRISTIAN CENTURY
*A Journal of Religion*

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## The Oxford Group

*In the Light of the Toronto Campaign*

By Richard Roberts

## What Is the Christian Message?

*The Theology of the Laymen's Report*

By Charles E. Raven

*Editorials*

## Mr. Roosevelt Carries On

## Advertising Beer

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## In This Issue

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# The CHRISTIAN CENTURY

February 1, 1933

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## Calendar of Coming Events

Feb. 1-3. Florida Missionary Assembly, Clearwater.
Feb. 1-3. Annual meeting, Board of Education, Methodist church, Chicago, Ill.
Feb. 2-3. Annual Convention Episcopal Church (Puget Sound area), Seattle, Wash.
Feb. 2-10. Religious Emphasis Week for students in the universities and colleges.
Feb. 3. Quarterly Dinner, Christian Church Missionary Union, Seattle, Wash.
Feb. 4-8. Florida Missionary Assembly, Orlando, Fla.
Feb. 4-9. Florida Missionary Assembly, Deland, Fla.
Feb. 5. Young People's Sunday, Unitarian churches.
Feb. 5. Annual District Conference, Methodist Episcopal Church, Seattle, Wash.
Feb. 6. Presbyterian Rally, San Jose, Cal.
Feb. 6-7. Men's conventions, Presbyterian synod of Arkansas, Clarksville, Ark., Feb. 6; Rogers, Ark., Feb. 7.
Feb. 6-8. State Pastors' Conference, Sedalia, Mo.
Feb. 7. Puget Sound Lectureship, Disciples of Christ, Tacoma, Wash.
Feb. 7. Presbyterian Rally, San Francisco, Cal.
Feb. 7-8. Annual midwinter meeting of the ministers of the Disciples of Christ in Tennessee, Nashville.
Feb. 8. Presbyterian Rally, Stockton, Cal.
Feb. 8-9. Methodist Council of Cities, Detroit, Mich.
Feb. 8-9. Methodist Episcopal church, south, San Francisco, district conference, University church, Berkeley, Cal.
Feb. 8-9. National Council of the Protestant Episcopal church, New York City.
Feb. 8-14. National Boy Scout Week.
Feb. 9. Presbyterian Rally, Eastbay, Cal.
Feb. 10. Presbyterian Rally, Sacramento, Cal.
Feb. 10. Tour of dramatization of Baptist missions in India by Mr. and Mrs. Manley of Ongole, South India, begins at Springfield, Mass.
Feb. 11-12. Middle western convention of Unitarian Layman's league, All Souls church, Indianapolis.
Feb. 12. Lincoln's Birthday. Inter-racial exchange of pulpits in Philadelphia. Methodist program of Negro work under Board of Education.
Feb. 12-19. Preaching Mission for liberal churches, First Universalist church, Galesburg, Ill.
Feb. 14-18. Regional meeting, Catholic conference on industrial problems, K. C. hall, Denver, Colo.
Feb. 15-17—The Baptist State Convention of Virginia, Charlottesville, Va.
Feb. 16-17. Northern California Home Missions council, Sacramento.
Feb. 16. Women's Interdenominational Missionary Union of Philadelphia. Luncheon at the Bellevue - Stratford, Philadelphia.
Feb. 17. Brooklyn Church Peace conference, Brooklyn, N. Y.
Feb. 20. Conference of ministers and social workers on economic crisis, Boston.

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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## EDITORIAL

WITH this issue The Christian Century begins the publication of a series of articles dealing with many aspects of the world's present economic problem. These articles will appear at frequent intervals throughout the year. The beleaguered peoples of the western world are beginning with a certain desperation to seek understanding of the forces which are so violently disturbing society that the very survival of civilization is in question. In an effort to aid toward this understanding The Christian Century has enlisted the services of a large group of men, in this country and in England, who are held by their professional fellows to be doing as independent and as fundamental thinking as is being done in the field of economics. These men represent no one point of view; so varied are their views that every article is sure to bring vigorous dissent from some quarter. Our correspondence columns will profit by that dissent. But the series in its totality is planned to give a rounded and complete picture of the problems of our social order as that picture now appears to the leading economic thinkers of the English-speaking world. The article by Dr. Knight is a general introduction to the series.

### A Year of Economics

### Inflation Loses Its Sting

INFLATION has long been a term of reproach that could be conveniently employed for the purpose of damning any proposal in the field of banking and currency which seemed likely to reduce the burden of debt or lessen the purchasing power of the dollar. But it is fast losing its odium, even in somewhat conservative circles. The special advantage in this fact is not that it increases the probability of inflation, but that it tends to clear the way for the discussion of currency proposals on their merits. Discussion by epithet never comes to anything more than a reaffirmation of prejudices and special interests. Now that the word inflation has lost its sting, as applied to any plan to increase the number of dollars in circulation or to reduce the value of the dollar, it is possible to consider whether these are in fact desirable objectives without being compelled to regard them as somehow contrary to the ten commandments and a breach of the national honor. The truth is that the dollar is not and never has been a fixed standard of value. It contains a fixed amount of gold, but gold itself does not have a fixed value. Only by pretending that it does can one maintain the illusion that the dollar is a stable unit of measurement. Inflation and deflation are processes of which one or the other has been going on constantly ever since money was invented. Senator Huey Long's fantastic suggestion of aluminum money may be as wild as it seems, but not merely because it would be inflation. We have already had several measures for inflation within the last two or three years—notably the amendments to the federal reserve bank legislation. Probably we need more inflation. At any rate, the crucial question in regard to any proposed change in the currency or banking system is not, Would it be inflation? but, Would it be more or less inflation than we need and what would be its total effect?

### Hoover and Roosevelt Come to Agreement

AFTER TWO abortive efforts to get together on a plan for dealing with the European debts and the worldwide economic situation, the President and the President-elect have come to an agreement which will start the wheels to turning. Why the earlier efforts failed does not at present matter. This one succeeded, largely through the wise and tactful mediation of Mr. Stimson. After another consultation with President Hoover, Mr. Roosevelt has definitely approved the plan of initiating conversations with those European debtor nations which met the payments that were due on December 15. In this respect he is adhering to his previously expressed judgment that the proper procedure was to confer with representatives of these nations separately rather than in a joint conference. The President-elect has wisely refrained

from making any statement as to the policy which he will favor with regard to the debts. If he is as wise as he appears, he has also refrained from forming a definite judgment on that question even in the secrecy of his own mind. Policies must be based on facts, and it is the purpose of the proposed conversations to get at the facts. The American representatives must go into these conversations to try to find out what ought to be done, not to find reasons for doing something that has already been decided upon. But this much is assured by the joint statement issued by Mr. Hoover and Mr. Roosevelt after their conference—and it is a matter of the first importance: that not only the debts will be considered, but that ways and means will be sought of dealing with an economic situation which is recognized as being worldwide. In this may be seen the promise of an approach to our own financial and economic problems—the balancing of the federal budget, farm relief, and the rest—with a realization that these are not solely domestic questions but that they must be considered as parts of a world condition. Whether we like it or not, we must be internationalists in our handling of these problems which affect us so intimately.

## Movie Exhibitors Ask Church Cooperation

IN A LETTER printed in the correspondence columns Mr. P. S. Harrison, courageous editor of Harrison's Reports, trade organ of the independent movie exhibitors, appeals to readers of The Christian Century for moral support in the battle the exhibitors are waging for better movies. Specifically he asks them to write to their United States senators in support of two bills now before congress—the Brookhart bill, S. 3770 and the resolution S. 170. The first would make block-booking illegal. Until this step is taken there is no hope of improvement in the quality of films, for only when that system is abolished will it be possible for the local exhibitor to choose his pictures, selecting the good from the bad. Until he has that right of choice he cannot be made responsive to the wishes of his clientele and all the efforts of better films committees to "cooperate" with him are wasted, for he is helpless. Resolution S. 170 is of equal or greater importance. It calls for an investigation of the organization, financing and trade practices of the industry and particularly of the activities of the Hays office among churches, women's clubs and civic associations—activities designed to steer such organizations away from efforts at federal control, and to convert them into advertisers for the pictures. The Christian Century has frequently endorsed these measures and gladly reiterates its commendation now when they are about to be considered. It wishes to make emphatic this point: these measures are not church measures—that is, introduced by the churches. They represent the efforts of the exhibitors themselves to clean up the pictures and to restore a free market in the industry. These exhibitors, through Mr. Harrison, are asking the churches' support in a battle whose importance to the welfare of the children of America cannot be overestimated. Readers who wish to give practical help to this vital and urgent cause should not only write to their senators individually, but ask their clubs and societies, their friends and neighbors, to do the same. The iron is hot. Strike now!

## Does a Senator Read Letters?

HAVING advised our readers to let their senators know where they stand on movie block-booking and the practices of the Hays organization, it may be worth while asking whether public officials read letters pertaining to pending legislation, and if they do, with what result. It is true that every senator and congressman receives a vast amount of mail that is given only perfunctory attention. Letters and telegrams that, because of their similarity, show that they are part of an organized propaganda, may be weighed as to bulk, but are quickly disposed of otherwise. But any communication that gives evidence of coming from a thoughtful and genuinely interested citizen is fairly sure to be given close attention. Mrs. Roosevelt has summarized the situation accurately. In her speech in Chicago she said: "I have seen the effect of a shower of identically worded telegrams on some matter; have seen them headed straight for the waste basket. And I know the power there is in one personal letter, indicating that somebody is thinking and talking a certain way in a certain locality. That is what gets action. That is public opinion, and public opinion is the moving force in a democracy." Few inquiries are more frequently repeated in the mail which comes to the office of this paper than as to what readers may do that might have a positive effect on the pernicious practices of the motion picture industry. At present, nothing is more needed than to let the senate know how deeply the nation is interested in the matter. And nothing will do this more effectively, or more quickly, than individual letters, showing that great numbers of citizens who do their own thinking have reached the point where they refuse longer to remain silent. Senators will read letters of that kind. If there are enough of them, they will do more than read. They will act.

## Has Stalin Shifted In Time?

NOTHING has been more marked in the development of soviet Russia than the readiness of the communist leaders to sacrifice theory to circumstance. In 1921 Lenin turned to some forms of unabashed capitalism in his "New Economic Policy" (the Nep) to pull the country out of the disaster into which the counter-revolution and the great famine had plunged it. Now Stalin is making almost equally drastic changes in policy to cope with the situation which

peasant dissatisfaction has produced at the end of the first five-year plan. The ruthlessness of the drive to industrialize the nation has produced what amounts to virtual sabotage by the peasants. Accordingly Stalin orders that the drive toward the mechanization and collectivizing of the farms be slowed down; attention is to be centered on the production of consumer's goods; most important of all, the requisitioning of farm products at fixed prices is to give way to a sort of tax in kind, much like that which obtained under the Nep. Enthusiasts for the Russian experiment will point to this ability to change policy overnight in the face of economic danger as proof of the superiority of the soviet system over the inability of capitalism to adjust itself to new conditions. Whether it is that, or whether it is merely an example of the advantage inherent in any dictatorship in times of crisis, is a matter for argument. Nor will the success of Stalin's shift in policy be assured for some time to come. It appears to be the morale of the peasants rather than any system of agriculture which has broken down under recent privations. Unless the peasants' will to work can be revived, even a dictatorship may find itself, in the end, defeated. And such a competent, and on the whole friendly, observer of Russia as Maurice Hindus declares himself doubtful as to the restoration of this will to work.

## Twentieth Amendment Is Ratified

THE TWENTIETH amendment to the federal constitution has been ratified by the required thirty-six state legislatures, and a few more, and will go into effect on October 15. Thus passes a relic of stagecoach days and the federal government, in one respect at least, will be speeded up to something approaching the tempo of modern civilization. No longer will thirteen months elapse between the election of a congress and the beginning of its first session. No longer will lame ducks encumber the legislative halls and wake only the echoes by their futile quackery through the all-too-long short session. There will be no short session. And because there will be no short session expiring by limitation on March 4, there will be no opportunity for the use of those filibustering tactics of which we have lately been witnessing such a disgusting example. If anything was needed to persuade the legislatures to vote for the amendment, Senator Huey Long supplied the argument. Henceforth a congress elected on the first Tuesday after the first Monday in November will meet on January 3 and will continue in session until it finishes its work. A President elected on the same date will take the oath of office on January 20. The period of marking time between an election and the assumption of responsibility by those who have been elected will thus be reduced to about two months. There will be no need of special sessions of congress. In the course of a century probably a good many lives will be saved which would otherwise have been sacrificed by attendance upon outdoor inauguration ceremonies in March. It is a wise change, which would doubtless have been made long ago but for that combination of wise conservatism and stupid inertia which always impedes the progress of governmental reform.

## The United States And Cuba

JUST as congress was putting the finishing touches on its bill to grant independence to the Philippines, Representative Hamilton Fish, jr., introduced a resolution calling for intervention in Cuba under the Platt amendment. The United States intervened in Cuba in 1905, and American troops remained in control until 1909. Mr. Fish probably argues that if the political conditions justified that action, they justify its repetition now. Everything that is known about the situation indicates that President Machado is maintaining himself in office by the most ruthless and despotic methods. The annual report of Dr. Samuel Guy Inman, executive secretary of the missionary Committee on Cooperation in Latin America, was made public last week. It says: "President Machado and his enemies are engaged in a reign of terror. Political assassinations are frequent; numerous scientific and literary organizations are closely watched by spies. The university and the secondary schools are closed. The whole of Cuban life, national and international, economic and educational, must be reorganized." With matters at this crisis, however, the introduction of Mr. Fish's resolution should force the United States to face the question as to whether another intervention is the wise method of procedure. Is the Platt amendment, with its threat of intervention, designed to achieve the aims that the American public honestly wants to see achieved in Cuba? Those aims, we believe, are honest and democratic government, giving to all the people of Cuba the maximum amount of life, liberty and happiness. The Platt amendment, it has been often alleged in Cuba, is a threat that, at any time an administration not favored by the American sugar interests may seem likely to take office, intervention will be resorted to, if necessary, to prevent it. The United States has just turned its back on a big stick policy in Nicaragua. Is not the repeal of the Platt amendment the logical next step?

## The Case of Martha Graber Really Happened

BY AN inadvertence, the transcript of "The Case of Martha Graber," which was printed in The Christian Century for January 18, appeared without an editorial footnote that had been intended. The lack of that footnote has caused confusion in the minds of some readers. The examination of Miss Graber for citizenship, and her rejection, is not a piece of fiction. What The Christian Century printed

is a literal transcript of the court record of the case. The Rev. Stanley I. Stuber, whose name appeared as the author, merely took this actual court record, inserted a few suggestive stage directions, and set the legal proceedings forth in their full dramatic power. Apparently, there are still those who find it hard to believe that the courts are deciding naturalization cases on any such basis. The case of Miss Graber, presented thus as it actually occurred, should awaken them to the realities of the situation. Other cases of equal or even greater significance are constantly coming up. At the present moment, for example, the courts have before them the naturalization petition of the Rev. T. F. Rutledge Beale, of St. Paul, Minnesota, whose effort to become an American citizen is being opposed by the government despite the fact that he bases his application on the Kellogg pact.

# Mr. Roosevelt Will Carry On

MR. STIMSON has notified the governments of the world that the United States intends to maintain the policy of non-recognition of gains made by means contrary to the pact of Paris. This is the policy which owed its formulation to the Japanese course in Manchuria, and to which popular discussion has attached the name of the Stimson doctrine. It was first enunciated in the note presented to Japan and China by the United States on January 7 last year. In March, it was unanimously approved by the assembly of the League of Nations, although that approval has not yet been ratified by the nations represented in the assembly vote. Since the election, however, there have been numerous rumors that the next American administration meant to discard it. Such a responsible newspaper as the New York Times went to the length of printing categorical assurance of this intention on the part of Mr. Roosevelt.

Mr. Stimson's action in reiterating the American policy is, of course, really Mr. Roosevelt's. It followed a consultation between the outgoing secretary of state and the incoming President. It was publicly approved by Mr. Roosevelt. This was a device employed to drive out of the murky far eastern situation some of the confusing rumors that have been floating there. And it was notice served on Japan and all the world that the change in administrations at Washington, when it comes, will bring no change in the fundamental basis on which American foreign policy is being conducted. Mr. Roosevelt will carry on America's peace policy. He did a patriotic and wise thing when he authorized reiteration of the Stimson doctrine. His act has immense significance, both immediately and for the long future.

The immediate importance of the agreement and collaboration between Mr. Roosevelt and Mr. Stimson needs no pointing out to those who read the daily press with their eyes open. For one thing, assurance that there will be no basic change in America's far eastern policy after March 4 when taken in conjunction with the understanding reached between Mr. Hoover and Mr. Roosevelt on European questions, commented on elsewhere in this issue, will dispel the inertia that has tied up every foreign office since the idea got abroad that "nothing can be done" about the exigent international situation until after the American inauguration. Even more important, however, has been the access of fresh energy given to the League of Nations. Within a week after it had been made known that the United States had no intention of abandoning the Stimson doctrine the committee of nineteen, which had been almost abject in its supineness, came to life and announced its intention of rendering an immediate report to the league.

There is no means of knowing, as yet, what this report will say. The committee of nineteen has been holding its sessions in secret. Its conclusions may prove to be evasions rather than conclusions, for the Damoclean sword of Article XVI of the covenant, with its evocation of military and economic sanctions, still hangs over any league body that might contemplate passing a verdict of guilt against a league member. It can therefore be assumed that the committee will recommend to the assembly some formula which will not make it possible for China to demand such overt action against Japan. Whether such a formula can be devised while maintaining the principal findings of the Lytton report remains to be seen. The Lytton report, stripped of all incidentals, declares that Japan has violated her covenant and treaty obligations in Manchuria.

But no matter what the report of the committee of nineteen may turn out to be, the American reiteration of the Stimson doctrine has already been enough to insure that there will be *some* report, and so to rescue the league from complete surrender. Up to the day when Mr. Roosevelt let it be known that he would carry on the far eastern policy previously adopted, there was every likelihood that the brazen defiance uttered at Geneva by Japan, coupled with the threat of Japanese withdrawal from the league, would cow that body. The council had passed the Lytton report to the assembly, the assembly had passed it to the committee of nineteen, the committee of nineteen was giving every indication of intending to find a pigeonhole in which to tuck it away indefinitely. Then it became known that Mr. Roosevelt's administration would continue to refuse recognition to "any situation, treaty or agreement" brought about in defiance of the peace pact. Overnight, the league regained its intention of action.

But the importance of this reiteration of American policy is even greater in its relation to the long future than in its immediate application. What it means, put into the simplest terms, is that, whether the United States has a republican administration or a democratic administration, the Kellogg pact is the unalterable basis of American participation in world affairs. The Stimson doctrine, which Mr. Roosevelt will maintain, is nothing but a corollary of the pact.

It is an inevitable deduction from the pact. Its affirmation and maintenance by the United States is evidence of the position of moral and legal authority which the pact holds in the control of American foreign relations.

In other words, the announcement made by Mr. Stimson is equivalent to notice that Mr. Roosevelt realizes that the United States has, with the promulgation of the pact, laid the basis for a new international order, based on a new international law. The Stimson doctrine was, when first announced, evidence that building had begun on that new foundation. Its reiteration is assurance that Mr. Roosevelt regards the new foundation as sound and will not tear down what has been built upon it. There have been attacks, both in the United States and from without, on the Stimson doctrine. One of the bitterest was delivered by President Lowell of Harvard, shortly before Mr. Roosevelt and Mr. Stimson acted. Dr. Lowell found fault with the Stimson doctrine because it embraces no overt action, either military or economic, against an offender. Perhaps he did not understand that his real dissatisfaction is directed not against the doctrine but against the pact.

The pact is a foundation for a world order based on the application of a body of international law, deriving its powers from the peaceful accumulation and pressure of the public opinion of the peoples of the world.

The Stimson doctrine is a first step toward the formulation of this new international law, true to the logic of the pact in its insistence on the sacredness of treaty obligations, true to the spirit of the pact in its reliance on nothing but the action of world opinion.

There are those who have only contempt for the development of American foreign policy in this direction, holding that it is hopelessly weak. It has, it may be admitted, none of the spectacular features of another A. E. F., or even of an economic boycott. We do not believe, however, that it is ineffective. Time will prove. At the moment, the very anger which the militarists who have the upper hand in Tokyo are showing against the United States suggests that the ultimate outcome of the American policy seems to them to promise greater danger to the dreams of the army staff than the noisy threats of an Article XVI. The latter, Japan's militarists are convinced, are empty. But if the policy of the American government should be generally adopted, even the Tokyo militarists are beginning to see that every additional mile of territory swallowed would be merely that much more progress toward an eventual economic suicide.

Mr. Roosevelt has recognized that the policy which the United States has so far followed in the far east has had one constant end in view—to secure international justice while maintaining the integrity and spirit of the Kellogg pact. It is by far the happiest omen yet given as to what his administration is to be that he has let the world know that the United States will pursue, without deviation, the course on which it has embarked. We cannot, however, let this event of historic importance pass without calling attention to one concurrent event of discouraging implication. Almost coincidentally with the conference between Mr. Roosevelt and Mr. Stimson the American League of Nations association was holding its annual convention in St. Louis. A report of the sessions will be found in our news pages this week. The convention apparently spent its time deploring the failure of the United States to undertake its "full responsibilities" in world affairs, and especially to participate in the activities of the league.

How supposedly intelligent men and women can go on indulging in that sort of head-shaking and hand-wringing nonsense after the events of the last eighteen months passes our understanding. Nothing is clearer than that it has been the United States that has taken the lead in demanding that the Manchurian affair be settled on the basis of the sanctity of international commitments. Such willingness as the league has shown to touch this issue at all—and that has not been much—has come almost entirely as a result of the pushing of the United States. Left to itself the league, under the domination of the powers of Europe, would have whitewashed Japan and pigeonholed the entire affair. Indeed, it is not yet certain that it will not do so. If it does not, it will be because the American policy, plainly defined, consistently pursued, has so rallied the opinion of the peoples of Europe and of the smaller member-states of the league, as to force their hesitant leaders into some line of action.

## Advertising Beer

LEGAL LIQUOR cannot exist in the United States without legal liquor advertising. So far as hard liquor is concerned, that may have to wait a while. But legal beer cannot exist without legal beer advertising, and that may not be far distant. This is no unimportant phase of the repeal and modification issue. It may turn out to be a very important phase of it.

Beer advertising might have become legal by implication under the Collier bill as passed by the house of representatives, but to remove any uncertainty the senate subcommittee added an amendment explicitly legalizing it. Then, recognizing that that would give offense to dry constituencies, the senate committee specified that beer should not be advertised by radio or in periodicals in dry territory. Just how it is proposed to erect a barrier at the boundaries of dry states which will prevent the passage of beer broadcasts originating in wet ones, is not specified. On the face of it, this limitation is a transparent fraud. The thing can't be done, and the amendment has no meaning unless it is done. And for the federal government to attempt to stop papers and magazines containing beer advertising from circulating in dry

states would be a project so impractical and would involve so much of the now despised "federal bureaucracy" that it is hard to see how the ardent defenders of states rights can propose it in good faith. If we have beer, we will have beer advertising, and we will have it in dry states.

The most moving appeal of the "liberals" has been for temperance and moderation. But the business of advertising is not to encourage moderation. On the contrary, it is to break down sales-resistance and increase consumption. If prohibition produced the bootlegger by the operation of immutable economic law—we do not believe it, but it has been said so many times that there must be many who do believe it—then, by the operation of an economic law no less immutable, the unrestrained advertising of this commodity is going to produce a vast increase in the purchase and consumption of it.

It would be a base insinuation against the competence of American advertising men to deny this. It is the business of business to give the public what it wants. But it is the business of advertising to make the public want what business wants it to want. Given a commodity that can be sold at a popular price and with an immense profit, advertising will produce the demand. Amateur economists talk about "supply" and "demand" as though they were fixed quantities, and as though demand at least were something that sprang up of its own accord out of the soil of human nature. It is nothing of the sort. Ask the manufacturers of any popular brand of cigarettes or toothpaste or coffee. Needs exist, but demands are created by those who find profit in creating them; and often the two have little relation to each other.

The art of high pressure publicity has made great strides in the past thirteen years. Even in 1920 advertising was no infant industry. It is a giant now. A sluggish giant, perhaps, in these days of diminished income, but a very shrewd and competent giant in any field that promises profits and especially in dealing with any commodity that sells in small units and at a small price.

The increase in repeal and modification sentiment is, to a great extent, the result of a carefully planned campaign of publicity and promotion. That fact does not in itself condemn it, for the same can be said of the prohibition movement itself. That was not the expression of a wholly spontaneous uprising of popular sentiment. The truth is that popular sentiment seldom uprises either for or against anything with enough vigor and unanimity to produce important results unless it is stimulated by those established agencies which have been created to mold public opinion in modern society. When these agencies are put into operation on behalf of something that we favor, we call it "education"; when they win support for something of which we disapprove, we call it "propaganda"; but the process is essentially the same.

There is, to be sure, a significant contrast between the motives underlying the two opposing campaigns for the molding of public opinion on the liquor question: on the one hand, a fight to create sentiment against liquor waged chiefly by those whose motive is to advance social welfare, and supported incidentally by some who have a personal interest in having more sober and therefore more efficient employes; on the other, a fight to create sentiment favorable to liquor waged chiefly by those whose motive is either private profit from the business, or the advantage which will accrue to themselves from the shifting of taxation from large fortunes to small drinkers, or the personal privilege of satisfying their own appetites for alcohol, and supported incidentally by some whose social or ethical convictions incline them to oppose restrictive legislation. But important as this distinction is, it may be passed over for the present with the broad statement that there is nothing inherently objectionable in the policy of influencing public opinion by propaganda. This is one kind of advertising.

But there is another kind of advertising than that which is directed to the formation of opinion. It is the sort that aims at the formation of habits, the stimulation of appetites and desires, the creation of demand for specific things. It is liquor advertising in that sense that will be turned loose upon the country in full flood as soon as liquor is legalized. Or, since the repeal of the eighteenth amendment does not seem to be in imminent prospect, it may be said that it is advertising for the definite purpose of persuading young and old to buy generously and drink copiously this or that brand of beer that will soon be blazoned upon the billboards, blared over the radio, and displayed in the periodicals—if the beer bill becomes a law.

The prospect scarcely needs to be discussed at length, but it needs to be pondered. Those who have either memory or imagination can paint their own mental picture of the snappy slogans that will be coined, the alluring illustrations that will be drawn, the earnest exhortations that will drip from the honeyed lips of radio announcers, the pseudo-scientific pronouncements that will be made, and the personal recommendations from movie stars, athletes, society women and statesmen that will blossom on the billboards and in the now depleted advertising sections of the magazines. And they can also draw their own conclusions as to the probable effect of such campaigns on the promotion of that "moderation" which the more reputable of the wets affirm to be the goal of their desires.

If one will recall the course and character of cigarette advertising, and its consequences in the creation of a purely artificial demand, it will be the easier to guess what will be the nature and the results of beer advertising. The general campaign against prohibition has gone far toward taking the odium from beer, as the war took the odium from cigarettes. The stage is now set for the brewers to do by advertising what the cigarette advertisers began to do ten years ago and are still doing.

In spite of the pure food and drug law, which has

produced some good results although it is a weak law weakly administered, millions of dollars are annually drawn even from the flattened pocketbooks of a depression year by the fraudulent claims made for nostrums and food preparations. (For many of the particulars, see "100,000,000 Guinea Pigs, Dangers in Everyday Foods, Drugs and Cosmetics," by Arthur Kallet and F. J. Schlink. Vanguard Press, 1933.) The wasted money is less important than the cost in life, though when dollars are scarce a waste of money often carries with it a loss of lives. A vast percentage of the advertising of this and that particular brand of food, or toilet preparation, or medicine is pure hokum.

Misbranding subjects the manufacturer to a penalty —usually such a small one that it is negligible in comparison with the profits—but false statements in advertising carry no penalty whatever. There is no law to prevent a manufacturer of cigarettes from reiterating a million times and with a million voices that his particular brand is used by eminent surgeons to steady their nerves before an operation, by athletes to improve their wind, by singers to strengthen their vocal cords, and by students to clear their brains. These special virtues may reside in the fact that the tobacco is "toasted"; or in the fact that, not being toasted, it has upon it the fresh dew of the morning when it was harvested. No sense of social responsibility restrains either the advertiser or, with rare exceptions and in extreme cases, the publisher. The one criterion is increasing sales and pyramiding profits.

One may expect good music or good entertainment—and one often gets it—in a radio program sponsored by a national advertiser of a toothpaste or a coffee, but it would be vain and unreasonable to expect an unbiased and dependable statement about the commodity that is being advertised. As little may one expect strict standards of advertising integrity to be maintained by newspapers which "come to you by the courtesy" of their advertisers—as newspapers for the most part do, since something like 80 per cent of their gross income is derived from advertising.

This is intended to be no indiscriminate diatribe against either advertising or newspapers. Both are instruments which have their social values. But it is just as well to realize the cost at which those values are obtained, and it is particularly important to reflect upon these matters when a torrent of beer advertising is probably about to be released upon us. The preparations for that release have already been made, both at home and abroad. Press stories tell how the makers of wines and liquors in European countries from Scotland to Hungary are prepared to open their campaigns to win the American market when (and if) the embargo is lifted. German vintners bought full pages in Paris editions of American newspapers, says that energetic merchandising journal, Tide, to "tell Americans that German wines and beers are health-giving." The Italian federation of agriculture, according to the same authority, "called a meeting to devise ways and means of educating new drinkers in the delights of Italian wine." One need not be told that France is ready. California is worried but preparing to meet the competition of foreign wine and domestic beer. To assist the newspapers in soliciting beer advertisements, Tide published an article on beer advertising and a list of "200 established brewers in the U. S. currently equipped to turn out real beer"—and the demand for that information was so great that it had to be reprinted.

All of which vividly suggests that we may as well be prepared for the shock of a tremendous blast of beer-advertising (when and if). And it reveals with great clarity how little the restored and legalized business of the vintners and brewers (again when and if) feels that it can rely for patronage upon the existing "demand" and how much it feels the need of "educating new drinkers." That is exactly what it means to do, and that is the fact that lays upon congress such a ghastly responsibility.

## Con-Science

EDITOR THE CHRISTIAN CENTURY:

SIR: Did it ever strike you that all the indictments against our human nature have come, if not *from* man as the source, then at least *through* man as the means? It really is a marvel that we have stood up so well against the charges of being born in sin and shapened in iniquity. Yet Augustine went even further. He reduced poetry to prose and made a polemic out of cradle-contortions. Then came the Westminster divines who laid us permanently low as "wholly defiled in all the faculties and parts of soul and body," and as showing "an original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil." Like spinach, Mr. Editor, this is always good—for others! Occasionally a renegade Welshman like Pelagius could be found, who, if he had been our contemporary, would have hailed from Missouri; but, until Sir Oliver Lodge's average man decided, a few years ago, not to bother about sin, we submitted like gentlemen to be called all these bad names.

What interests me, Mr. Editor, in these days of Laymen's reports and of professional resentments, is that the most damaging libels against *homo sapiens* have come, not from the Boanerges Boilers, who pump phrases for the Ineffable, but from those voices in the crowd that can least be suspected of being "special pleaders for God." Take that account of insomnia in Euripides' play "Hippolytus." Phaedra cries: "Through many a wakeful night have I considered whence mankind became thus universally corrupt. . . . Well knowing what is good, we practice not." Then we have Ovid's oft quoted line, over the love affair of Jason: "I see which is the more proper course and I approve it, *while I follow the wrong one.*" In chron-

ological order, we come to the sixth satire of Juvenal. Where, I ask you, sir, can a more terrific arraignment be found than this which deals with gold-digging, and sensual women who are painted animalisms, except it be at the end of "The Marriage of Peleus and Thetis" by Catullis? Paul's catalogue of depravity in the first chapter of Romans seems tame and trite by some of the foregoing. Even the anti-religious Lucretius declares that Epicurus, his teacher, understood that "the pot"—a common image with the philosophers of the soul—"itself had a flaw, and that by this flaw an inward corruption tainted all that came in from without."

We may and do wander between realism and romanticism; between Al Capone and Gandhi; between Abraham Lincoln and Jimmy Walker; and we oscillate between a Rousseau's impeccability theory and a Jonathan Edwards, who compares us to spiders. My consolation, sir, is that, even as there can be no shadow without the existence of a sun, so there would be no sense of human evil, if there were no margin of human decency by which we could discern it. There may be no original sin, but sin is certainly original, and I remain,

Yours for that ab-original con-science,

QUINTUS QUIZ.

# *VERSE*

## *Reception*

ASTIR, a click of keys—
All Life knocks at my heart,
A crowd of verities
That enter and depart.

The host within awaits
The echo and the shout—
The heart has many gates
That open from without.

And some swing either way.
Even there might have been
One Visitor today
Who entered from within.

ELEANOR SLATER

## *Winter*

WINTER
Is an old lady
With white hair who
Creeps through the forest
Flicking leaves from the
Trees.

WILLIAM ALLEN WARD.

## *Lost Leaders*

WHERE are the great ones now? Where are the lords
Who claimed the right to rule with stubborn swords?
Where are the wise and strong who took from God
Supreme dominion, who with "destined" rod
Held earth and sea? Where are the men of state
Who for their windy words were counted great?
If they still live, let them now save our world;
By them let Hunger die, let Fear be hurled
From his new throne. If they are men of might,
Let them give joy for grief, and day for night.

THOMAS CURTIS CLARK.

## *Prayer*

THEY said I didn't pray,
The people in the church . . .
I saw a silver spray
Bathing a slender birch,
Saw a sycamore tree
With white leaves caressing
Pools colored like the sea,
Deep blue and blushing.
I saw cows quiet feeding
On the sweet pasture grass,
Saw birds at the mating
And a lad and a lass,
An old farmer working,
Digging weeds from his corn,
Heard his daughter singing
At the birth of a morn. . . .

Feeling these, I bowed, and stayed,
But they say I never prayed.

DON WEST.

## *If They Forget to See*

BLIND these dull eyes, if they forget to see
The beauty of each dew-enchanted day,
Rising new-born from night's dark mystery,
To march in splendor with the sun's bright ray.
Earth holds her royal court of seasons there—
White-bosomed Spring, fair Summer garlanded,
Ripe, glowing Autumn with her wind-blown hair,
And Winter, fir and holly garmented.

Blind these dull eyes the day they do not know
That earth holds youth and age forever dear—
The character that kindly years bestow
Is fine as any April cavalier.

Blind these dull eyes, if they forget to find
Beauty in life—far better to be blind!

EDITH LOMBARD SQUIRES.

# The Oxford Group

By Richard Roberts

I WRITE as a friend of and a debtor to the Oxford Group that visited Toronto. I owe to it a stirring of my own spiritual life and ministry for which I am deeply grateful. There are, to my knowledge, not a few others who would bear similar testimony. Many lives are reported to be "changed"; and indirectly the visit has led to the reviving of the corporate life of a number of congregations. The group might, however, have accomplished more than it did. To be sure, it was overwhelmed and overworked by the flood of inquirers who sought interviews and by the numerous outside engagements which its members undertook; and it is possible that we did not see the group in its normal aspect in Toronto. For this, generous allowance must be made in any just appraisal of the work of the group and of the total impression which it made. It should also be added that the emergence of the group movement from the comparative seclusion of its earlier phase into the dimensions of an important public campaign has raised problems which are manifestly not yet solved.

### *Specific Values*

There are certain matters which the group emphasizes to which the church will do well to pay serious attention: the power of personal testimony as an evangelistic instrument, the importance of the fellowship group in the culture of the Christian life, the sheer indispensability of the daily period of private devotion for the maintenance and growth of the inner life, the insistence on the ethical standards of honesty, purity, unselfishness and love; its freedom from conventional procedures and stereotyped religious jargon (even though it be in some danger of falling into conventions and into a jargon of its own); and its emphasis on personal evangelism. Indeed, the testimony of the group consists (except in respect of certain details) of the universal commonplaces of practical religion in every age. But it is precisely these important commonplaces that tend to fall into desuetude; and it is an authentic service to the whole church to recall it to a proper and vivid sense of the significance of these matters to its own life. For this the group has made us all its debtors.

None the less, my reflections upon the things I saw and heard during and since the group's visit to Toronto have left me with certain misgivings; and if I venture to report some of those misgivings in these pages, it is in the hope that this writing may catch the eye of some of the group's leaders and be received by them as being set down in good faith. The future of this movement is a matter of concern to every lover of the kingdom of God; and so far as I know my own heart I am moved to write this only by a sense of responsibility for the fortunes of the kingdom of God in these days that try men's souls. And if it be objected that criticism or comment upon the message and the method of the group should be made directly to its leaders, the answer is that speaking generally, the group considers that all comment or criticism from without is inadmissible.

### *Not Beyond Criticism*

It asserts, not without some justification, that no one is in a position to pass judgment on it as a whole, who has not been present at a "house-party." But the group makes a public appeal; and it is no answer to a misgiving about the form or the content of its public appeal to refer to some esoteric knowledge or some peculiar insight only to be gained in a private and secluded fellowship. Respectfully, one denies the apparent claim to a monopoly of spiritual insight; and unless St. Paul was misguided there is no place in Christianity for a private and esoteric knowledge which is confined to the initiated. Certainly there is no warrant in the New Testament for supposing that one must go bereft of a sufficient understanding of the gospel of Jesus Christ or of a full experience of the grace of God in Christ without attending a "house-party."

Moreover, it is one of the expedients by which members of the group meet dissent or questioning, to suppose that there is something wrong in the dissenter's life. To evade an honest criticism by attributing moral perversity to the critic looks very much like "hitting below the belt"; and it implies sin in him who does it, the sin of spiritual arrogance. There is a word of Jesus that should be laid to heart by all men—judge not; that ye be not judged. It is not suggested here that all members of the group act in this way. Indeed one member of the group bore patiently with my questionings without so much as hinting at such a thing. But there is evidence enough that it was done by others; and as much evidence that it was self-defeating. A movement, whatever it be, which is not accessible to sympathetic criticism alienates the good will of many otherwise well disposed persons, and compromises its own future.

### *The Group Method*

One leading member of the group said to me, "The method is the message and the message is the method." The method, then comes up for discussion first. The procedure in brief is this: first, public testimony to a changed life made by members of the group; and of all modes of public propaganda there is none so moving and so infallibly cumulative in power as this, as any one who has spent a Sunday evening at the Water Street mission in New York well knows. These testimonies naturally led to numerous inquiries; and it is at this point that the distinctive technique of the group begins. The next step is described as "sharing," and its aim is to elicit from

the inquirer a full confession of his sins. It is, of course, a commonplace that a candid confession of one's moral defeats and failures acts as a catharsis and brings a sense of release. The penitent is then encouraged to make an avowal to others of his deliverance. But the procedure is not finally consummated without attendance at a "house-party" where by intensive "sharing" and education, the penitent himself is equipped to become a "life-changer."

There is in this nothing that anyone can object to. Nor is there anything in it specially new. There is a curious and detailed parallelism between it and the method of the Savage evangelists in Canada many years ago; and an equally remarkable similarity with the technique of Jung's psychotherapy. Dissent only commences with the assumption that this is not merely a method but *the* method. Mr. Buchman is reported to be the author of the aphorism that "all crows in the world are black," the implication being that all men are of the same hue and must pass through the same process of reclamation. Unfortunately for the aphorism, it is not true. There are albino crows; and one encounters now and then what St. Augustine called an "anima naturaliter Christiana." But it is more to the point that to a crow, no two crows are alike; and it is simply contrary to all pastoral experience to maintain that all men come to God by the same road. Francis Thompson was right:

> There is no expeditious road
> To pack and label souls for God
> And save them by the barrow load.

God is not engaged in the mass-production or the mass-redemption of men. We are his handiwork, and he makes us one by one. He also saves us one by one, each after his own fashion. But that the group method is an effectual method for some people is perfectly clear from the results.

### *Confessing to Other People*

In the matter of confession, the insistence of the group on confession to another person is hardly scriptural. If it is justified by its results, that is no valid objection to it. But all the same, it is an expedient which works in certain cases and is in no sense an absolute rule. Certainly those sins which have in any way estranged us from another person should be confessed to the person concerned. It may be true also that there are persons who have no sense of reality in a confession unless it is made orally to another person; and it may be that there are occasions on which that is true of any person. But that it is true of all persons, all sins and all occasions is simply not true. It is not impertinent to point out that in the story of the woman caught in adultery, there is no confession at all reported. That does not imply that absence of confession is to be regarded as a universal rule. But it does imply that there is a wise discrimination to be made between human souls and their specific condition.

The problem of public confession was conspicuously raised in Toronto by the character of certain public testimonies which were made. A member of the group remarked to me that testimony should be a testimony of deliverance or victory; but if that is to be made convincing there must be some disclosure of the sin which has been overcome. That is obviously true. But the public avowal of sin is a dangerous business under the best conditions. The history or public confession of sin is instructive. It was common, if not universal, in the earlier ages of the church. Gradually it came to be regarded as an act of penance; but the abuse of it became so grave that Pope Leo I (about 450 A. D.) ordained that no public confession was admissible which had not been put in writing and sanctioned by the priest. The complaint against public confession was that men so magnified their sins that it became a scandal and not unto edification.

But not even Pope Leo's safeguards were effectual, for in 1215 we find the church, for the same or a similar reason, abolishing public confession altogether and instituting the rule of compulsory private confession once a year. The only comment that needs to be made here is that the action of the church in safeguarding and in finally abolishing public confession became more intelligible, after certain meetings in Toronto. For this, it is not, I think, just to lay blame on the group; but it is worth suggesting that some method of avoiding excessive detail in public confession should be found.

### *Divine Guidance*

A good deal was said in Toronto about the group's doctrine of "guidance." There is nothing but good to be said for the group's emphasis on the "quiet time," or as it was once known, the "morning watch." Save only for its inadequacy, when judged in the light of any mature discipline of the inner life, the only misgiving in this connection lies in the very naive teaching and practice regarding guidance. During the early morning season of quiet, after reading the Bible and meditating upon it awhile, one is instructed to take paper and pencil, to make the mind a *tabula rasa,* and then to write down whatever emerges in the mind. The expectation is that guidance for the next step or for the day will be found on the paper. Moreover, the group affirms that it orders its corporate affairs by this plan. No one who has endeavored to live the Christian life with faithfulness would dream of doubting the reality of a divine guidance.

The group's method of waiting for immediate divine direction in the ordinary business of the day may be valid for persons who have some specific vocation. But to adopt it as a common rule seems to involve a contempt of certain gifts of God, manifestly given for the wise conduct of life. He has given us freedom, reason, moral insight, imagination and will; and the inference would seem to be that he has so endued us that we should learn wisdom from

experience, and gain the faculty to make our own choices in the ordinary affairs of life. He has left us much to do and to learn for ourselves, in order that we might grow into men and not into tame rabbits, and that, being men, we may become his partners in the furtherance of his eternal purpose.

### *Guidance and Intelligence*

That the group method may be right for the group is not to be questioned, if the group says so. But it certainly is not of universal application if we are to believe that the gift of intelligence is of divine ordination. For myself, I doubt if God will do anything for us that he has given us the faculty to do for ourselves. It is for me to consecrate myself and my intelligence to God, and then to use my intelligence to the utmost. If that fails me, then I can count on God to show me the way. That at least has been my experience. It is far too large a matter to be discussed in the space allotted to this article. Something should be said of the inadequacy of the checks which the group provides for discriminating between divine guidance and mere human inclination, of the problem of ambiguous guidance which has in the end to be clarified by one's intelligence (as in Dr. Grensted's guidance regarding his journey to Cambridge*), and of other points. But it is not possible to do so here, nor, unfortunately, to consider some other matters of importance raised by the group, in particular, its failure to relate the moral outlook to the pressing social and political faiths of this critical time.

There has been much discussion of the whole incident in this city. Religion has been the subject of more intimate and familiar talk than it has been for many a long year; and that is all to the good. It has besides induced a greater sensitiveness to religious appeal. The general feeling is that the group has left us all challenged, that we have to do something about it, and that no dissent from any of the group's methods or emphases absolves us from setting our house in order and getting on with more faithfulness with the urgent business of the kingdom of God. But it is necessary to add that many who feel this very strongly are apprehensive for the future of the movement itself. They discern the great possibilities of the group; but they cannot shut their eyes to certain handicaps which the group imposes upon itself.

It is not enough for the group to say that it is following a divine guidance; many before its time have made that same affirmation, and events have not always confirmed it. And the refusal to take account of the misgivings and the friendly criticism of sympathetic onlookers, and defending that refusal by pleading the guidance of God seems to involve a claim to infallibility which no man or group of men, however inspired, is capable of. The movement holds the promise of infinite service to the kingdom of God; but it is not beyond the possibility of miscarriage.

* Dr. Grensted one day was to deliver a lecture at Cambridge and he spent some time in debating with himself whether he should go by train or by car. Thereafter, he had his quest here; and his first guidance was, "Don't be a fool; go by train." The interpretation according to Dr. Grenfell was that it was a rebuke for wasting time on a trivial matter.

# What Is the Christian Message?

By Charles E. Raven

FOR an Englishman who has happy memories of visits to the United States, who owes much to American scholarship and who had the privilege of working with Professor Hocking and several of his colleagues at the International Missionary council at Jerusalem in 1928, the Laymen's inquiry of the American churches is a volume of profound interest. If its primary value is in the care with which it surveys a vast field, the independence that judges dispassionately upon matters of great complexity, and the skill and consistency of its recommendations, it is also of high importance both as influencing future policy and as indicating the lines along which American religion is moving. In commenting upon it its own spirit of sympathy, candor and detachment from personal bias should be an example.

Perhaps the most remarkable characteristic of the report, considering the variety of its signatories, is its impressive consistency. Starting with a simple and definite statement of the essentials of Christianity it applies this concept to the activities of a vast variety of missionary efforts, tests the permanent value of their work by its conformity to the Christian message, and expresses the verdict in concrete proposals which would bring the whole enterprise into coherence. This is the right method. Details of procedure and lines of policy must embody principles; and principles are the ordered expression of fundamental belief. No task is more important alike in promoting the vitality and in healing the divisions of Christendom than this constant examination of our teaching and preaching, our doctrines and services, our individual and social programs by the standard of our basic convictions. Faith and practice must be effectually harmonized.

### *The Premise and the Norm*

But if this be granted, plainly the validity of the conclusions will depend upon the soundness of the principles which they embody. Theology, the interpretation of the Christian message, is at once the premise and the norm. Before we can accept the conclusions of the report as convincing, we must be satis-

fied with its presentation of the faith. Its signatories would not have us act otherwise.

In reviewing the theology of the report the present writer would at once avow his agreement with its general outlook and position. He agrees that the Christian message is essentially simple and that this simplicity must be disentangled not only from obscurities of utterance and technicalities of dogma but from the accretions and perversions to which it has often been made subject. He agrees that crude and illiterate evangelism is a grievous hindrance; that the sectarianism of the west is itself evil and a source of tragic weakness in missionary work, that we must give to the east the seed of our religion, its essential life, and be content to see it grow into forms very different from those which our soil and climate foster. He agrees that the quality of the missionary's life is of supreme importance, that educational and philanthropic work are themselves and apart from explicit evangelism a truly evangelistic service, and that a large faith will be content to ignore quick returns and statistics of conversions.

### *A Vital Issue*

But while he is not less anxious than the signatories to emphasize the necessity for regarding social, medical and cultural betterment as in themselves necessary elements in missionary work, he is not prepared to ignore or to minimize the equal importance of more intensive methods of appeal. The task of Christendom is inevitably twofold: we must work for the leavening of mankind, for the transformation by gradual change of existing systems of society of culture and of religion; and at the same time we must labor for the conversion of individuals, for their release from the dominion of evil into the life and freedom of full and acknowledged discipleship.

Christianity is unique among religions in being at once an illumination and a redemption; and its peculiar power has come not from those who have taken Jesus as the best example of an altruistic theism but from those who have adored him as Savior and Son of God. It is true that the report recognizes that some Christians find their experience thus Christ-centered, but its positive statement of the message is in fact of the type commonly known as liberal Protestant, and associated with the modernism of twenty years ago, rather than with the religion or the scholarship of today.

This is not merely a matter of emphasis, as the brief paragraph already referred to, suggests. It is a vital issue whether Christianity is a religion of ideas of which Jesus was the outstanding spokesman, or a religion of a personality unique and universal in quality. Is our essential experience the acceptance of certain beliefs about God and man and the universe, or is it the communion of persons with a person who embodies and transcends these ideas? If Christianity is only a more exalted type of Judaism, if it differs from any other philosophy only in possessing more worthy concepts, then of course the passionate evangelism that asks for decisions and self-surrender is out of place. But if it is radically unlike other religions in appealing not only or primarily to man's sense of values but to his devotion to a person, if it is right in finding God not in abstractions like love or goodness but supremely as incarnate in Jesus, then a mild program of philanthropic service will not satisfy, and proselytizing (ugly word though it be) becomes an inescapable obligation.

It must not be supposed that this insistence upon the inadequacy of the theology of the report is a concession to fundamentalism or a failure to appreciate the modern outlook. Against such an opinion two points may be stressed. This Christian humanism is quite certainly not the religion of the New Testament. The attempt to discover behind the gospels a beneficent preacher of righteousness with an exalted idea of God and remarkable powers of insight and sympathy has definitely broken down. The critical studies of the past twenty years have demonstrated that such a Jesus has no place in history or in the earliest records. Rather so profound and compelling was the influence of his personality upon all his followers that they searched the vocabularies of contemporary religions to find titles adequate to describe him. They might differ about the significance of his teaching in its bearing upon practical issues; they were utterly agreed that he was Lord and God in whom they found a new birth into fulness of life.

And second, the trend of modern philosophy, with its emphasis upon wholeness and upon the supremacy of personality reinforces the conviction that man will find God in a person more fully and truly than in ideas or abstractions or any other symbol. Personality, the noblest and the most intimate fact of human experience, is the only medium worthy to express for us human beings the quality of God. The Christian worshiping God in Christ worships him under the highest category.

### *A Light on American Christianity*

It is perhaps ungenerous for one who greatly loves and admires his American friends to suggest that the theology of this report illustrates what seems to him to be the chief weakness in American Christianity. The reaction against fundamentalism and the influence of a strongly rationalistic unitarianism have driven the liberal movement into an exaggerated humanism. Essential elements in the Christian religion have been seriously underestimated. Its emphasis both upon salvation from sin and upon the fellowship of the church has been weakened; there is a real danger that the most dynamic and creative experiences of Christian discipleship are being misunderstood or represented as abnormal and possibly superstitious.

Those of us who welcome and would gladly endorse much that the report proposes cannot but regret that its theology seems to us definitely defective, for we are convinced that in failing to do justice to the gos-

pel as the power of God unto salvation and to Jesus as infinitely more than teacher and saint, the report invalidates to that extent the conclusions which it draws and the recommendations which it adopts. We cannot accept them as complete, or consent to the change which is here advocated, without further examination. To do so would be to ignore elements in Christian faith and experience which we believe to be essential to our religion. Greatly as we value the positive achievements of the inquiry, we are confident because of these things that it cannot be the last word on the subject.

# Can We Vote Ourselves Out of the Fix We Are In?

By Frank H. Knight

THE SCOPE of the subject which I am asked to treat is virtually boundless: the social order, its problems, the conditions and prospects of solution. What issue of interest to mortal man is not involved? Perhaps there is a chance of saying something worth while in a brief article by adopting a bit of the role of *advocatus diaboli.* It should be thought-provoking, at least, to state pointedly some of the less superficial and therefore more neglected questions which must come up in any serious effort to answer the main inquiry. To begin with, it may illuminate the nature of the social order and its problems to recall a few high-spots in the historical genesis of the fix we are in.

In primitive society, the student finds three main phases of social organization—the economic, the political and the religious. But all are blended together in a unitary structure. For our purposes, the society of western Europe in the middle ages can be regarded as primitive. A twelfth century publicist, Bishop Adalbero of Laôn, remarks (as quoted by Boissonade), "God's house, which men think to be one, is three-fold; some pray in it, some fight in it, and some work in it." In this statement, the political function is correctly represented by the activity of fighting (the honest bishop did not say "defense"!); genetically, the modern state is the military organization. Its economic functions, which we think of as its chief *raison d'être,* were in early society attended to by tradition, by private "direct action," or local popular courts, or were given general supervision by the "church" rather than the "state."

## I

Transition from the triune social organization to conditions of today involved two stupendous revolutions. The first is the group of social changes occurring in the late middle ages and the period of the Renaissance. Its keynote is "secularization," its chief content the growth in power and prestige of the state, with relative and absolute decline of the church as a social agency. Religiously, the result of the movement—nearly as true of countries which remained Catholic as of those which became Protestant—was the nationalization of the church, the substitution of smaller state "catholicisms" for west European Catholicism. But the inner meaning of the reformations (however clear or dark in the minds of leaders) was something very different, namely, the individualization and spiritualization of religious life, not its "politification." So the settlement was not stable, and immediately brought forth a continuation movement.

This was Puritanism, with its special home in England, which country now became the seat of the main line of social change. Puritanism is a link connecting the first revolution, secularization, with the second, the keynote of which is "individualization." Spiritually it was, like the original reformation impulse, a sort of "fundamentalist" reaction toward asceticism in backward northern Europe against the humanism of the more enlightened south. Politically, it did not know what it wanted, and when it got its brief try at power in Cromwell's commonwealth, it turned out to mean despotism.

But individualism was the groundswell of historical tendency, for which the stars in their courses were fighting. So the tide went steadily though gradually against the worship of the state, just as it had earlier gone against the worship of the historical church, toward the enthronement of the dynamic individual. In retrospect, this looks like an inevitable consequence of humanism, taken in a broad sense, as interest in the life of this world, in knowledge, beauty, self-expression, power, and material wellbeing. Hardest for us now to grasp is the resistance to the movement and its slow progress on the side of material wellbeing. The growth of a modern economic organization went on apace, centering economic activity in profit-seeking enterprise, which buys labor and property services for money and sells products for money, in the large to the same people from whom it buys the productive power; but men's thinking did not keep pace with conditions. It was the general belief that the economic interests of men are naturally antagonistic among themselves as well as opposed to the interests of the body politic, hence that rigid supervision by government was necessary to make things run properly. Both Bacon and Voltaire accepted the

axiom that what one party gains in a trade the other must lose.

## II.

Reversal of such accepted dogmas requires a mass religious conversion, and this came in the revolutionary period of the late eighteenth century. The new religion was Liberty, superimposed in rather uncertain fashion on the two previous religions, Christianism and nationalism. It took the government out of both religion and economics, the first by establishing tolerance and separating church and state, the second by establishing free trade. Thus religion was confined to a "spiritual" role, and the sphere of government was reduced, in theory, to the negative functions of keeping order, "defense" and acting as a sort of umpire in enforcing a few simple economic rules comprehended under the expression "property and contract."

Now gods, like gifts, are not to be too closely inspected, and even their names should not sacrifice poetic quality to realism too far. From the vantage point of hindsight, in an age in which the goddess, Liberty, no longer commands unquestioned devotion, we can see that "free competition" was her more scientific name. *This* was the "invisible hand," divined by the prophet Adam Smith, which would lead every man in promoting his own interest unwittingly to promote in the maximum degree the interests of others and of the community. Several things are plain now which were dark at the time of the heyday, in the American and French revolutions. Freedom means freedom to use power, including its use to get more power, and this involves a tendency to cumulative inequality. Competition adds to the endowment of material power the power of persuasion, with freedom to use it on all and sundry. Thus the new divine guidance of society might be less reverently phrased as the deep purse and the long tongue. And of course Lady Luck would play a large role in the course of events, as she does under any social constitution. But the new faith held unwaveringly that "in the long run" the rewards of virtue would accrue to the virtuous—virtue meaning hard work, honesty and especially thrift, and her rewards being material success and aggrandizement.

## III.

As is the way with religions, this one came "in the fulness of time." In the eighteenth century, the new geographical knowledge and the new technology (in industry and warfare) had created a wide open world before the west European peoples, one which invited the impulses of material creativeness and acquisition —by no means merely the latter—to help themselves to what they wanted. The task of pioneering was one for individual initiative and for the development of individualistic qualities. We should think especially of the new world, where a "new nation, conceived in liberty and dedicated to the proposition that all men are created equal" soon set the pace of a new era. With old restrictions set at naught and a limitless "frontier" open to all, conflicts of interest calling for authoritative adjudication and the enforcement of rules were at a minimum, and serious economic oppression hardly possible, while fabulous wealth awaited the energetic, clever and fortunate exploiter.

This nation adopted a constitution wisely designed for its intended purpose, of giving free rein to energy and resourcefulness—the deep purse and the long tongue—and of making unitary, effective political action impossible. Competition became the "life," not merely of the nation's trade, but of its entire culture, especially its politics, which naturally came to be chiefly "business" writ large. At maturity it consisted of half a hundred "sovereign commonwealths," each with its own legal system and charter powers, all thrown into competition in making business good so as to attract business from competing states.

All this was fine—for a time! The trouble was that people only slowly awoke to the realization that the conditions under which it was fine were inherently temporary. The wide open world filled up. The individual on not grossly unequal terms with others gave place first to the "plutocrat" with an income up to a hundred thousand times that of the typical income receiver (and relative wealth and power manifold greater still), and second, to the business corporation, so large, so mighty and so "few" that competition merged into its antithesis, monopoly and economic stalemate. Such units cannot help devouring not only the mere human being, but each other as well, in the absence of some correspondingly more powerful central authority to prescribe and enforce rules for the game they play. Other changes, too numerous and complex for cataloguing here, worked together to make the "obvious and simple system of natural liberty" self-defeating.

## IV.

Thus we arrive at the predicament of today. It has been visibly coming on since the "money power" and "trusts, monopolies and combines" appeared in the headlines and campaign speeches some two generations ago. The depression is a mere incident and the World war merely hastened the march of events making the world less safe for nineteenth century social patterns. The breakdown is political rather than economic, and in a sense religious. The past century has created problems calling with new imperativeness for "governance," to meet difficulties greater than government ever faced before, and at the same time has destroyed the tradition and aptitude for governing, and especially for being governed. The "present social order," which shows growing incompetence for its tasks, is a twofold organization, economic and political, but in both aspects primarily economic in function. Religion, as dealt in by recognized organizations and professional religionists, has virtually ceased to count in practical affairs. Professor Tawney tells of the prime minister who met a protesting church delegation with the exclamation, "Things

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have come to a pretty pass if religion is to interfere in the affairs of everyday life." For these affairs we have two new, modern religions: for politics, patriotism, and for economics, "freedom," meaning the sanctity of property and salesmanship.

For a time after it gave birth to the new control mechanism of market competition, the state, with its cult of self-worship, tended to lose importance. But with increasing economic pressure, due to the filling up of the vast new field open for free enterprise at the time of the democratic revolutions, there has come a revival of national rivalry and nationalistic sentiment, as well as a rapid growth of governmental functions in the domestic economy. Now it should be trite to observe that the religion of economic self-interest, and the corresponding "system," create far more political problems than they solve, which is no more "because" the economic order has failed than because of its very success. The economic crisis, for example, owes its destructive intensity if not its existence to the misbehavior of the monetary system, control of which has always been recognized as a governmental function. On the other hand, our political system, under its guiding religion of patriotism, reverts to its original function of fighting, and the peoples threaten to destroy each other in "religious" wars on behalf of their sacred special "cultures."

V.

The question of our title then becomes, Can *democracy* solve its problems? Can government based on institutions expressly designed by our inspired fathers for the purpose of negating government provide the unity and direction which large scale economic organization requires? The talk of the day is of planning, and so far the interest reflects insight. When it comes to detailed content, however, the authors are obviously wandering in an intellectual wilderness, or more accurately, a vacuum. Their ideas hardly pretend to go beyond creating "somehow" "some" agency to "do something." Socialists and communists speak of action by "the whole people," or by the "workers"; manifestly these not only are mere words, but are weazel words, in brief, essentially lies, in so far as they imply mass action.

Difficult as prophecy is, one prediction is safe: any agency capable of planning and directing the economic life of a modern nation, once in existence, will *from the beginning* follow its own ideas as to its functions and mode of procedure. The exigencies of keeping in power and of getting results will completely take precedence over any campaign platform promises which may have been made to get power in the first place. A central planning organization operating by first asking the people what they would like it to do, and waiting for agreement to be established by public discussion before acting, is a poetic fancy.

If we want to discuss the question intelligently, we must face facts and call things by their names. Central planning, whether it comes because people want it, or through the inevitable march of events, will mean the discarding or disregard of much that Americans in particular understand by democracy. Whether it need mean the sacrifice of the real human values created by a century or two of liberty and liberalism, is a different question. That depends on what one considers to be the real values of our present civilization. How real is liberty to the average American citizen, even in a year like 1928 or 1929? What would be the real condition under an authoritarian system? Just what do men mean by "liberty" anyway, and how badly do they want it at the price of security and organized efficiency? If intelligence is to play any role in guiding social change, intelligent people must have answers to such questions.

VI.

The primary question, however, in the mind of a detached, critical student, is surely that suggested by this "if." What, indeed, is the social role of intelligence? The history of democracy indicates that the leadership which the masses select and follow is not profound. Witness the vogue of the adolescent speculations of technocracy! The mass mind is traditionalistic or romantic-sentimental; rarely if ever truth-seeking. Popular judgments of commodities are as much influenced by labels as by what there is reason to believe is in the package, and on social questions the label is most of the story. Democracy's cure for its own shortcomings is to make itself still more democratic—the latest major example of which has inspired a colyumist to remark that it is not pleasant to think what our politics would have been like if they had not been purified and uplifted by giving women the vote.

Effective planning and control seem most likely to come through a seizure of power by force and appeal to the mob mind on the part of fanatics for the bare, abstract idea, with little or no thought as to what, concretely, they will do with power when they get it; and the next stage would be the ruthless treatment of the population as the guinea pigs for an indefinitely prolonged, trial-and-error experiment in utopia building. Experimenting under such auspices, however well intentioned, must be cruelly wasteful, far more so than it would need to be if an authoritarian regime were deliberately inaugurated. But this brings in the original "if," and one wonders. Will the masses ever deliberate intelligently on fundamental social change? Individualism has made the common man more alert and intelligent regarding his private interests and designs, which are antagonistic to social unity, but where is there evidence of group thinking—*not* meaning group emotion? Is it useful to try to think out social problems objectively and get others to do so?

If there is any sense in "if's" it would seem that a sort of ruling guild, selected with fair regard to good sense and good will and given the independence which would enable its members to take a craftsman's attitude toward the job, might be an improvement over officials getting power by successful competition in promising and persuading the multitude. The neces-

sity which a minority party would be under of eliciting a cooperative spirit in order to do its work with craftsmanly satisfaction might provide a more effective responsibility than does the clumsy device of electioneering and voting—to say nothing of the wish to keep the job against revolution or assassination. And on the other hand, informal, man-to-man discussion might develop political intelligence at least as effectively as the gaping at spellbinders and ward-heeling (to go no farther down the list) of democratic politics. But also, the more indirect and informal procedure might involve, or even intensify, the bad features of democracy as well as the good, the pandering to popular ignorance and emotion, dissipation of effort in mass flattery and propaganda of the type which "works," and the like.

### VII.

The decisive issues probably lie outside the realm of economic calculation, in social psychology, opinion and sentiment, especially religion. The religion of liberalism, the worship, under the fair name of liberty, of success in competition (which often didn't even compete!) seems well on the road to defunction. One might ask why it should be unthinkable that the essential ideals of communism should become the new religion for which our civilization is groping. It would not be at all revolutionary, or even new; it would merely take from "capitalism" its constructive enthusiasm and infuse it with the non-competitive, equal-sharing social spirit supposed to belong to Christianity, though dishonored in the breach rather than honored in the observance by professing Christians. Official communism, which so hates official Christianity, is much like it—notably in that the more one sympathizes with its principles the farther one will stay away from the organization! Said an English journalist: "Stand by the church; it is our chief bulwark against Christianity!"

It is a shallow rationalization of human nature on the part of the Marxians to find the chief obstacle to change in the cleaving to material advantages by our privileged classes. People do not fight for material interests alone, apart from some "sacred principle." True, sacred principles and vested interests have a way of going hand in hand—more or less—but this does not justify resolving one into the other, in either direction. An "instinct" of self-immolation seems to be as fundamental among human traits as that of self-aggrandizement, and the thrill of group power certainly appeals to all. Why not a deliberately reintegrated social order, with an economics, politics, and religion of socialized creative achievement?

The writer, a mere would-be economic theorist, much as he shares the reader's presumptive dislike of discussion ending in if's and might-be's, has also a prejudice for truth, even when its content is the especially unpleasant "I don't know." So he must follow the great founder of modern economics in passing such questions on to "that insidious and crafty animal, vulgarly called the statesman or politician." It would humor a deep prejudice to say instead of politician, political scientist—"if" there were such a being, or "might be." But I am inclined to believe that in matters of this sort the role of science is limited; they seem to be problems for wisdom, which is not to be confused with knowledge—and is even rarer!

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*This is the first in a series of articles dealing with contemporary social and economic problems. The next will appear in an early issue.*

## *Remembrance*

I VIEWED the Sacred Town
Of Bethlehem,
And for remembrance
Bought a gem
That harbored in its sapphire heart
A Star.

I saw gray Olivet,
Gethsemane . . .
There was no need to buy
A Cross
To hold a skull-shaped hill
In memory.

GERTIE STEWART PHILLIPS.

## *He Goes With Me Twain*

I FOLLOWED him because he went the way
That no man traveled, and I know today,
Over the cold illimitable stones
Of truth and righteousness. The drying bones
The ages claim are his, lie on a hill
Of ancient ruin. Never shall my will
Give up the toil of following after him
Through darkness, night and street-ways dim.

I saw the place where villains lifted up
A body much like his. I saw a cup
Men painted gold. They said his crying lips
Had kissed it and to him who only sips
Is given life. The ones who crucified
The earthly body said his soul had died.
But I who met him once in Galilee
Know that he still walks there ahead of me.

I know they must have killed another king.
I know no monument need ever bring
Remembrance of this man, no burning tears
Of sin's repentance for two thousand years
Were worth the shedding. Go with me a mile,
I said, and he went, talking all the while
Of men who loved and died in sacrifice.
And so he lives! Because I asked him twice
And twice again to walk through wind and rain
For one brief mile, and he goes with me twain.

RAYMOND KRESENSKY.

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# FEBRUARY SURVEY OF BOOKS

## It Is Our Own Fault

CRIME FOR PROFIT, A SYMPOSIUM ON MERCENARY CRIME. *By Ernest D. MacDougall and Others. The Stratford Company,* $2.00.

AWAY back in August, 1930, The Christian Century ran an editorial commenting upon Hoover's statement that the country was suffering, not from a crime wave, but from a subsidence of its moral foundations. The editorial stated that "if America is threatened by a subsidence of its moral foundations, the cause is to be found in the failure of its people to subject their greed to the discipline and control of a vigorous social conscience. It is greed that is at the bottom of the present trouble, and that greed cannot be controlled in the racketeer who has emerged out of the slums while the speculator and the business pirate show no willingness to submit to the same control." If John Citizen had any doubts, back in 1930, as to the accuracy of the diagnosis, he may now turn to this symposium and have a whole clinic tell him the same thing; couched, of course, in technical and sophisticated terms.

Ernest D. MacDougall, who edits this volume, and who is the president of the National institute on mercenary crime, asks and replies: "What is it that places our Insulls, our Kruegers, our Capones, in a position where, when the light of day exposes them to public gaze, they stand or flee or commit suicide? The answer is . . . greed. Our best citizens stand by and applaud, and take an active part in the game." Louis N. Robinson, of Swarthmore college, says: "Much of our mercenary crime is due to the existence of a false set of values—values which people generally hold. What we, who do not belong to the criminal classes, believe to be worth while, is accepted by them more or less as a gospel. If we place a higher value on this rather than on that, so will the criminal group. . . . I insist that criminals get their ideas of value from the rest of us. Our goal . . . is . . . the accumulation of wealth. The criminal accepts this goal and makes it his own." Alexander Jamie, head of Chicago's "Secret Six," says: "Americans are dominated by a seemingly overwhelming passion for wealth. We desert every ideal for the Almighty Dollar. . . . The industrial revolution is a basic cause of mercenary crime. . . . The industrialist is the chance or criminal beneficiary of privilege or concession, monopoly or subsidy. . . . The capitalistic system fosters everything unethical and unidealistic; it fosters greed." Similar quotations, in the same tenor, could be culled from any other author in this volume. There are several very significant names on the list of authors, too.

The general tone of the articles is sincere and convincing, but a bit too evangelistic. Maybe that's too strong a term; perhaps homiletic would be better. And it is quite possible that just that was the intention, for the editor says, in the preface, "This book is not the result of serious, scientific research." The preacherish flavor may have been, therefore, unavoidable. Certainly it is unmistakable to the reader.

Just what contribution this book makes to human knowledge, is very hard to say. Nothing is said herein which has not been said before, often, and in better language. And yet it is not a little significant that lawyers, law officers, sociologists, educators, business men and labor leaders can be so nearly able to agree that our economic system itself is basically unethical; that law officers and machinery cannot enforce law without the help of political authorities; that mercenary criminals of all sorts, from the lowest racketeer to the most cultured banker, have to depend for their very existence upon political skullduggery; and that all mercenary crime has its inception in the false ideals and mistaken values of Mr. John Citizen himself—the very party who is yelling so loudly for somebody to hurry up and do something. Just what that "something" is to be, this book does not indicate. There is, however, a hint that further symposia are to follow, issuing finally in a clear-cut set of recommendations.

So—you can either read this book, or go back and read a few two- and three-year-old editorials in The Christian Century.

CHARLES STAFFORD BROWN.

## The Re-Emergence of Religion

THE RELIGIOUS SITUATION. *By Paul Tillich. Translated by H. Richard Niebuhr. Henry Holt & Company,* $1.50.

WHAT is the contemporary religious situation in Germany and in Europe? What are the significant undercurrents in thought and culture: science, metaphysics, art, politics, ethics, literature, religion, mysticism, and other realms? What are the ultimate ends which people are seeking either consciously or unconsciously? What is the philosophy which most correctly expresses these undercurrents and which gives them validity and direction? These are the questions which a German professor asks and answers in this little book, and he does so with typical German positiveness of mind and orderliness of arrangement.

European culture at the close of the nineteenth century was, and still is, based upon a faith in the self-sufficiency of the human and finite world. It is thoroughly materialistic and humanistic, and hopes to establish control over the world of nature and of mind without regard to the meaning of life in its "eternal setting." This the author calls "capitalist society," not because it is merely capitalistic in its nature, but because the phrase is a symbol of all the attributes which are characteristic of its heterogeneous structure.

Until the end of the nineteenth century this "society" was dominant and all-pervading. The various phases of thought and culture were engulfed by it, changed, transformed. Idealism struggled in vain against its demonic trinity: natural science, technique and capitalist economy. History was written to interpret it; painting, sculpture, music, and literature were produced to express it; religion itself became subservient, and so did philosophy. But more than that, the reform movements such as socialism and communism were softened, changed, and rendered ineffective by their contact with it. The victory of capitalist society was complete and overwhelming, and as a way of life its philosophy seemed to stand practically unchallenged.

During the dawn of the twentieth century however there became audible the faint rumblings of revolt, and gradually the silent and often unconscious and unexpressed protest became stronger and stronger, until today the author sees in every realm of human endeavor the emergence of a new spirit. The triune god of capitalist society is still safely enthroned, but the unquestioning loyalty of his people is at an end. A sudden revolution will not take place, and even if it does it will not at once remove the philosophy of the finite and replace it with that of the eternal. Unmistakably, however, men are everywhere seeking the meaning of life in its infinite and eternal setting. Those who think and feel and

wonder are moving in the direction of the "unconditioned." Their philosophy, or religion, or spirit, or whatever one wants to call it, Professor Tillich terms "belief-ful realism." It is an attitude of mind which accepts experienceable and conceivable reality, and then transcends it with a faith in existences and processes beyond that. He believes that idealism as a philosophy is no longer possible, and attempts to escape it by his paradoxical and extremely questionable use of the term realism. American thinkers would undoubtedly classify him as an idealist; nevertheless, it is the "belief-fulness" of his "realism" that gives the book its charm and its appeal. Religion is for him not a theological or ecclesiastical movement. It is rather the sum total of the spiritual values of secularism and of modern movements in art, science, education and politics. All these must express in some fashion their contact with the eternal, and in so far as they do they are a part of the religious situation.

From this point of view then the author surveys these various fields and movements in Germany and in Europe, and sees definite trends away from the philosophy of capitalist society. Whether or not these trends will become organized, articulate, aggressive, he does not presume to say, being content, apparently, to point out that they exist and to let the process take its inevitable course.

As a diagnostician the author of this book has few equals. His is not the hasty and superficial sketch of a journalist. Here is the work of a scholar who probes deep and explores thoroughly, and who in an amazingly brief account gives the best analysis of the real status of European thought and culture that has appeared in recent times. Professor Niebuhr has rendered a great service in translating its ponderous thoughts and involved sentences into good, readable English.

EDWIN T. BUEHRER.

# A Thousand Years of Doctrine

A HISTORY OF CHRISTIAN THOUGHT. *Vol. II, The West from Tertullian to Erasmus. By Arthur Cushman McGiffert. Charles Scribner's Sons,* $3.00.

BY ADDING this volume to the one on Christian thought in the early church and in the east down through the middle ages, published only a few months ago (same publisher and price), Professor McGiffert has made available a complete survey of the history of Christian doctrine down to the reformation. And if one takes into account his earlier "Protestant Thought Before Kant" and "The Rise of Modern Religious Ideas," it is apparent that he has pretty well covered the whole field of doctrinal history.

For command of the source materials and acquaintance with the literature within the scope of this volume, the author probably has no superior among American scholars. In spite of his weight of erudition, or because of the thoroughness with which he has assimilated it, he does not thrust it upon his readers as a burden to be borne nor does it impede the even flow of his style. His treatment consists, for the most part, of a crystal-clear exposition of the systems of thought of about fifteen of the great Latin fathers and medieval theologians whose work constituted the skeleton and most of the body of western and Roman theology for about twelve centuries. The history of the church does not readily lend itself to treatment in such a rigidly biographical framework, but the history of doctrine does. Chapters are added, however, on the sacraments and on the church and the papacy.

It should be mentioned—not as a defect, but as a characteristic of the author's method—that there is little or no reference to the contemporary conditions which may be presumed to have had some influence in determining the direction of doctrinal developments. We are carried from Lactantius to Ambrose with only the barest allusion to the fact that in the intervening half century Christianity had become the religion of the state. There is mention of Lactantius' absolute denunciation of war, but not of his equally radical stand against all compulsion in matters of religion, or of Augustine's defense of persecution, or of the alliance of the church with the state as furnishing an explanation of that changed attitude. Alaric's invasion is mentioned casually and only as the reason why Pelagius moved to Carthage, and the reader must rely upon his own memory to remind him that something important had happened to the Roman empire before the time of Gregory the Great. Such are the limitations which the author has imposed upon himself in this work. His concern is not with the relations between Christian thought and the matrix of social and cultural life within which it existed, but with the course of Christian doctrine itself. For the study of that material, one need not seek and cannot reasonably desire a more readable, intelligible and authoritative treatment.

W. E. GARRISON.

# Metaphysics Undiluted

A REALISTIC UNIVERSE. *By John Elof Boodin. The Macmillan Company,* $3.50.

IN RECENT decades most metaphysicians have been unusually alive to the advantages of establishing close relationships with science. They have realized keenly that the utilization of scientific findings gives to philosophic thought a peculiar solidity, in the sense of certainty as well as of concreteness, of acceptability and validity as well as of relevance to the world commonly acknowledged to be at once practically significant and indubitably real. In some instances they have restricted their attention to the methods, conclusions, and implications of a single science or set of closely related sciences. In other cases they have pondered over the procedures and the achievements of the several sciences. Indeed, they have at times reckoned in addition with all the other major fields of human experience (including the ethical, esthetic, and religious interests) in an attempt to construe reality in its wholeness. This comprehensive outlook is significantly exemplified by the treatise which is before us in its second edition, revised so as to take cognizance of scientific developments since the first appearance of the work in 1916.

Desirous of applying scientific method to philosophic problems, Professor Boodin adopts the point of view of pragmatic realism, and this he seeks to justify by the consistency and the reasonableness of the conclusions to which it leads. The nature of reality in its various forms and aspects is determined by him not through abstract speculation or deductions from a priori assumptions but through a consideration of the differences which concepts make to the realization of the reflective purposes of man. Examining the findings of science, the conditions of human behavior, and the nature of human evaluation and aspiration, he discovers five fundamental features or "attributes" of reality, five *"summa genera* in the reflective evaluation of the character of our world." These are: *being,* "the stuff character of reality," definable in terms of what it does, and represented by energy systems; *consciousness,* the aspect of awareness which may accrue to an object, whether this be sensation, conation, meaning, or any other entity; *space,* the condition of the externality of energetic centers, of free mobility, and of the translation of energies, including the realization of individual and social purposes; *time,* the "flux-aspect" of reality; and *form,* responsible for

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direction in the flux of changes, for the survival of significant structures, and for the fact that we possess genuine truth and other values. The portrayal and analysis of these five attributes, with reference to scientific doctrines and various philosophic interpretations, occupy the five parts into which Professor Boodin has divided his metaphysical essay.

Whether the attributes discussed are mutually exclusive and whether they are anything more than selections from among other equally generic traits of reality are questions which still remain in the mind of at least the present reviewer. Moreover, to him the volume illustrates anew that the wedlock of realism and pragmatism cannot escape serious internal strains precisely in so far as each party remains wholeheartedly itself. Differences which facts make to other facts is one thing; differences which they make to the reflective purposes of individuals is quite another—except in so far as we think of these purposes as one species of fact. But when we do so (as indeed we may), why select simply it as the one kind of fact whose changes should determine the traits of the realities producing changes wherever they occur? Still again, the author's account of "form" as an "attribute" issues in a teleological idealism which affirms the objectivity of purposive categories and the absoluteness of certain standards. But how reconcile the thesis of an essentially temporal reality with the doctrine that form and forms do not emerge and that they are not transformed but are by their very nature eternal and are the presupposition of, and the selective factor in, the flux of reality? Or, finally, how may one hold that consciousness is simply awareness of objective content, and thus not creative of meanings or determinative of conative processes, if one affirms that "value could not exist without it"?

We would, however, not be understood as denying that Professor Boodin has produced a substantial book. By virtue of the catholicity and the urbanity of its spirit, the treatment is spiritually refreshing. Moreover, it exhibits a literary virtuosity which relieves so far as this can be done the intellectual hardships to which readers of serious metaphysical literature are inevitably exposed. To be sure, the subject matter is such that even with the aid of the most skilful writer genuine insights are reserved for fairly mature minds who are ready to make sober and sustained efforts at comprehension. Given these conditions, however, the reading of this volume is bound to be amply rewarding.

EDWARD L. SCHAUB.

## Jesus the Jew

AS A JEW SEES JESUS. *By Ernest R. Trattner. Charles Scribner's Sons,* $1.75.

PUZZLED by the long period of silence on the part of his compatriots concerning the most distinguished member of their race, a Jew adds his voice to those who have finally broken that silence, in an eminently fair appraisal of the Man of Galilee. His claim to originality lies in the addition of the flavor and understanding of a co-religionist to the most recent knowledge of the historical Jesus. Some Christians will be offended. Here is not a convert speaking in enthusiastic terms of a new allegiance, but one who shares with Schweitzer the conviction that Jesus can neither be moved from his historical setting nor from his racial heritage, except in the sense that a genius transcends any age or race.

The author is optimistic concerning the future of Jewish-Christian relationships. "If I may venture a prophecy, I believe that the Jewish world will move toward a progressive appreciation of Jesus in proportion as the Christian world turns its back on the whole abracadabra of medieval theology. When that day arrives men will set new levers to raise the universe!"

The book is carefully written. The appendices are especially valuable. They include a definition of more or less unfamiliar terms, a list of Jewish parallels to the beatitudes from pre-Christian sources, rabbinic parallels to the sayings of Jesus, and a good though not exhaustive Jewish bibliography on Jesus.

LOREN W. BURCH.

## Science Has Its Enigmas

RIDDLES OF SCIENCE. *By Sir J. Arthur Thomson. Liveright, Inc.,* $3.50.

IT MAY come as something of a surprise to some uncritical devotees of the "religion of science" that there are riddles of science for which there is as yet no scientific answer. We laymen in the field of science are often prone to ascribe an omniscience to science that it does not claim for itself. In the days of dogmatic behaviorism we have been led to suppose that science had proved an absolute equivalence between mind and brain; a complete explanation of the psychical in terms of the physical; a perfect description of life in chemical and physical formulae. In happy contrast to the enthusiastic dogmatism of some more or less amateur apostles of applied science is the unfeigned modesty of a truly great scientist in the face of the deep mysteries of life. To such a scientist the words spoken to Moses come with great power and significance: "Take the shoes from off thy feet, for the very place where thou standest is holy ground."

The atmosphere of this book is one of reverent humility in the presence of "the immensities of the universe or universes; the antiquity of even our earth; the indestructibilities and yet the flux; the fountains of energy in sun and star; the unfathomed subtleties of mind; the conquests science has made, and yet its ignorance; and man, a reed shaken with the wind, yet a thinking reed, an infant crying in the night and yet the measure of the whole, weighing even the stars in his balance."

Some of us who are not trained scientists but who have a lively curiosity about the world around us have had some questions we were afraid to ask for fear of exposing our ignorance. This book asks most of those questions, and some besides, and gives briefly the best answer science can give today. The keynote to those answers is a statement buried in the very middle of the book, "We know a great deal, yet far from enough." For instance, "We know a great deal about muscle . . . yet the winking of an eye remains an unsolved mystery." It seems that it is not all so simple as the puppet show that the diagrams in the books and articles of popular science portray. Thus, "some biologists do not feel sure that the origin of new departures or variations is a soluble problem in terms of biological categories that leave out 'mind'." And we had thought that "mind" was a word and a concept that science had relegated to the limbo of discredited superstitions. Perhaps we can be forgiven just a little skepticism with regard to the claims of dogmatic materialism in the field of science.

For Professor Thomson, a thoroughly accredited scientist, familiar to the American public through his books and his lectures and his articles on biology in the Encyclopedia Brittanica, frankly faces the puzzling riddles of life, for many of which science has as yet no satisfactory answer. His book is in no way a deflation of science; nor is its spirit iconoclastic. It is rather an attempt to set forth for the lay reader some of the problems, big and little, with which the scientific mind is

grappling and to give the methods and results of scientific inquiry into the mysteries of life.

The two concluding chapters, "Is There Purpose In Evolution?" and "The Wonder of the World," alone make this book a significant and invaluable addition to the library of any religious leader in the modern world. As Professor Thomson reminds us, "Science as such never asks whether there is a purpose in evolution . . . yet it is possible that science may make contributions which help us towards a synoptic or philosophical answer, if we are inclined to the search." He goes on to remind us that it is difficult to avoid the teleological idea in embryology and physiology—the development of the embryo and the structure of the body look as if they were purposive. Indeed, he says, "Darwin found it a little difficult not to talk like Paley." There is, moreover, an orderliness in all nature that makes it a cosmos, not a chaos. "The pseudo-concept of a 'fortuitous concourse of atoms' is ready for burial. The fortuitous dwindles as science grows. . . . The fact of science . . . is difficult to think around without assuming that in the beginning was 'mind'." Is that not what religious leaders have been saying all the time? And if we must have scientific authority for our belief, here it is.

In his concluding chapter or epilogue, Professor Thomson passes from the philosophical to the religious mood. He is impressed with the wonder of the world. To him as to the nature-loving psalmist, "The heavens declare the glory of God and the firmament showeth his handiwork." The "orderliness of the world," "the beauty of living creatures," "the progress of the world," and "the emancipation of mind" combine to overwhelm him with the "awesomeness of nature." "There are," he declares, "many places in the world, like the Yosemite valley, where we should be ashamed not to be awed; there are many sights, like the milky way, which, if they do not fill us with fear, may well fill us with reverence. . . . So we come back to the God of Our Fathers, whose name, Jehovah, was held to mean, 'I am that I am,' but according to other scholars means, 'I will be what I will be,' the God of evolution"—or the God of eternity.

There are three moods in this book, the scientific, the philosophical and the religious. They are not antagonistic, but complementary. There is no sense of mental violence in passing from the one to the other. Rather one feels that the violence to our reason comes in trying to shut out artificially one aspect of the totality of truth. "Scientific knowledge is indispensable, but it is as the schoolmen said, 'evening knowledge,' cognitio vespertina, cold and grey and shadowy; religious knowledge is 'morning knowledge,' cognitio matutina, when all is seen in the growing light of a new day."

J. S. Ploughe.

## Boys, Just Boys

You and Your Boys. *By Tracy Warren Redding. Association Press.*

When a man writes a 135 page book on boys and uses the word "psychology" only once, even Mr. Dana would admit that it is news. Mr. Redding's book on the leadership of boys' clubs and groups does not talk about psychology; it is psychology. The title gives a clue to the fact that it is written, not in jargon, but in English; it does not talk about "adolescent phenomena" but about boys. In these pages are no cloud banks of "coordinate stimuli," no pæan of praise to "integration." The author's learning and wide experience are held in solution.

For several years the author has been boy's work secretary of the New Haven Y. M. C. A., where he has done a remarkable piece of work, particularly in working out an extensive program which is not "building-centered" but boy-centered. He has built up a group of boys' clubs, numbering from thirty to forty groups, meeting at centers all over the city and developing a program with objectives in terms of character and personality development. This book grows out of that experience. It should be of the greatest practical value, not only to leaders of boys' groups, but to parents and pastors. Its direct style of writing, its wealth of concrete examples, its specific discussion of program and intimate knowledge of boys, make it of unusual value. Prof. Hugh Hartshorne of Yale university contributes the introduction.

Halford E. Luccock.

## Building Character

Character in Human Relations. *By Hugh Hartshorne. Charles Scribner's Sons,* $2.50.

This well-organized text develops a theory of character through an objective study of valid scientific facts. The author does not believe that concepts alone make character, but that it must function socially. He keeps in view both the individual and society. As he describes character it develops with pragmatic value in the individual through experience in society. His theory is learning by doing—developing as the environment alters the manifestations of human nature. To him, "Character is the art of living. It is won through participation in social and cosmic functioning . . . . Character will take on ethical significance in proportion as the activities engaged in are the functions that make up the world's life."

Mr. Hartshorne's integration of the various theories of character education is a step in the right direction, as it meets a need. In a thorough way he has presented a summary of older theories and evaluated present character education. It is a book that may cause a stir among those who hold to the traditional theories, because he indicates not only how far we have come, but how far we must go. Much of the material has appeared during recent years in monographs.

He often adds a characteristic human touch, as: "Character is like form or style in golf. One does not carry it about with him as he would his golf clubs. Rather is it a happy combination of past experience and present conditions." Many of the sentences strike one in the face with the force of their import; they are not a cloud of words. It is not a book that can be read at one sitting for it is not an embryonic panacea. It is an urge tickler in character educational theory.

Mr. Hartshorne is a recognized authority in psychology and education, having written seven books in the field. This is his most important work yet. He is now active in the new school of human relations at Yale university.

J. Edward Moseley.

## Religion and Culture

The University of Experience. *By Lynn Harold Hough. Harper & Brothers,* $1.00.

This is another of the monthly volumes of the Harpers Monthly Pulpit and is composed of ten sermons from one of America's best known preachers. No preacher can read these sermons and not devoutly exclaim, "How I wish I could preach like that!" They have a cultural sweep which gives them the sweet breath born of the best from many generations. And how our contemporaneous Christianity does

need the cultural lift! We are witnessing the tragedy of a swiftly rising general culture throughout America, at a time when vast sections of current religion are wholly void of anything approaching culture. The result is inevitable; we are losing from our churches multitudes of our finest people. Dr. Hough has the excellent ability to set the jewel of Christianity in the platinum ring of riches refined from literature, art, history, and the finest disciplines of the mind and heart of the ages.

Let no one say that Christianity and culture are incompatibles. Christianity is the mother of the world's finest culture. As a faith it deserves to be enriched by its own best product. These sermons illustrate the fact that cultural riches but enhance the penetration and power of the "simple gospel." They but put the feather on the arrow of divine truth that it may find the target with quicker precision.

Note a few of the themes: Finding Our Way in the Twentieth Century; Paradoxes of a Living Religion; The Life You Live in Your Mind; and Giving the Franchise to the Unborn. We commend these messages to our ministry for careful study. WILLIAM R. MCNUTT.

## Iron and Gold in History

MAN AND METALS. *By T. A. Rickard. Whittlesey House, McGraw-Hill Book Company, 2 volumes,* $10.00.

MAN passed beyond the brutish uncertainty of his primitive state by devoting thought and labor to things of the earth. From it, by means of agriculture, he derived the foods which gave stability to his developing society; upon it, he discovered metals that surpassed the stone of his earlier ages. From metal he fashioned tools to be used, and other things which served only as ornaments. Because both seemed desirable and fine, he soon gave to metals themselves a value not found in other substances.

In a large part, civilization has grown upon this dual base provided by metals. Men just abandoning the culture of stone made knives and hatchets of copper—but they also rolled copper into beads, to be strung on sinew to form a necklace. The early Egyptians used copper or bronze weapons, and with them armed the mercenary soldiers who guarded the hundreds of miserable slaves who toiled in mines that produced gold. In terms of industry, the gold was useless; but because of the value which humanity gave it, it could control the acts of thousands of men, procure things of use or beauty, and save or destroy the rulers of states. Beyond the time of Tut-ankh-Amen, only one metal was more precious. That was the meteoric iron, of which a few tiny pieces were buried with that unfortunate monarch.

Throughout ancient history, the esthetic (or miserly) rather than the utilitarian view dominated man's consideration of metals. The silver of Laurium made neither weapons nor tools, yet it bought the leisure that made Athens famous, and the ships that blocked Persian plans for conquest. Roman legions fought with iron; yet the Romans as conquerors treasured the "precious metals" much more highly than those which gave them victory. Indeed, in listing the defects of a Germanic tribe, they could think of nothing worse to say than that its men willingly labored in the mines from which iron ore was taken!

In the change from medieval to modern Europe, these opinions and values were partly reversed. The German miner achieved the dignity of guilds; the English ironmaster became a person of importance, "swollen with wealthe and ranck." Gold and silver still embodied wealth, but they began to yield to credit. With the industrial revolution the change was completed, so that only in times of unusual stress does actual coinage determine business or political stability. Civilized existence has become a matter of structures, implements and mechanisms in which base metals are the dominant factor. The need for them has induced ambitious men to search the earth for bodies of ore, while others spend their lives on plans or experiments which determine how those ores may be used. The effort doubtless has been overdone; mining and metallurgy, as well as business, have their share in our present misfortunes. Yet, at least, the diggers of metals themselves have achieved a freedom and dignity unknown in Egypt. Even the black workers of the Rand fare better than did the favored soldiers guarding the miners who slaved for Pharaoh.

Dr. Rickard is thoroughly convincing in his picture of the conditions under which mining and metallurgy developed during ancient and medieval times, and in showing the influence of metals upon Egyptian, Greek, Phoenician and Roman history. He makes contributions to that history by locating the Cassiterides of the Phoenicians, and the port from which Britain's tin was shipped to France, as well as by calling attention to the careless use of "bronze" among archeologists, and in his proof that meteoric (not man-made) iron was in use prior to about 1200 B. C. In dealing with the modern role of metals he is less satisfactory, perhaps because of the fact that the field is one in which developments are so complicated that no simple treatment, no final judgment, is possible. Leith, in "World Minerals and World Politics," has shown the influence of mineral deposits upon the general polity of nations; perhaps it is well, therefore, that Rickard limits himself to the activities of Rhodes as an illustration of imperialism based upon modern mining. Yet in a book of such scope, and such substantial value, it seems unfortunate that more attention is not given to the implications of that civilization of coal and steel of which (until recently) we have been confidently proud. Buckle, or the path of inquiry chosen by Buckle, should be brought up to date.

CARROLL LANE FENTON.

## America Leaves the Farm

THE RISE OF THE CITY, 1878-1898. *By Arthur Meier Schlesinger. The Macmillan Company,* $4.00.

DIFFERENCES in scale produce almost as much contrast in the various treatments of a country's history as do differences in the authors' conception of what constitutes history. The two factors together determine the materials included and the emphasis. This is Volume X in a twelve-volume "History of American Life," of which the author of this volume is one of the general editors. With nearly 500 pages to devote to only twenty years of history—and not all of that, for another volume by Ida Tarbell is to tell of the economic aspects of the period—the author has room not only to record and interpret in some detail the phenomena of urbanization which give title to the volume but also to discuss many features of the culture and the social and religious life of those two decades. The westward movement of population, the end of the frontier, and the development of the "new south" fall within his scope. The enlargement of woman's sphere, education, invention, literature, art, amusements, charity and social reform—all are discussed in ample chapters abundantly documented. The chapter on "the changing church" is packed with pertinent data. So completely dominant is the conviction that history is more than the story of

politics that the political side is given very scanty treatment—far too scanty, I should say, even for a history of American *life*. After all, politics is not merely something that goes on among the congressmen and officeholders in Washington while the rest of us are living our lives back home; it is one expression of our lives and an influence upon them. To tell the story of American life in 1896, for example, with only a passing reference to the Bryan campaign and free silver seems to leave a pretty big gap. But perhaps that and the other omissions in the field of politics will be taken care of in the volume on the economic life of this period.

In brief, I can only say again—as I have said in substance about every successive volume of this work—that any American who wants to be intelligent about the real history of his country will do himself a great favor by forming an intimate acquaintance with the entire series.

W. E. G.

## Making Marriage a Success

THE HYGIENE OF MARRIAGE. *By M. S. Everett. Vanguard Press,* $2.50.

WHILE many books have been written, especially in recent years, about sex and marriage, Dr. Everett of the Y. M. C. A. College of Chicago has made an outstanding contribution in this field in this recent work. He starts with the observation that we have suppressed the discussion of problems of sex to such a degree that we lack even the terminology for an intelligent and wholesome treatment of it. This lack he helps to remedy in his succeeding chapter on the anatomy and physiology of sex. Following this is a treatment of the mental hygiene of sex which is excellently done, and is an exploration into a field greatly needing attention and understanding.

Some of the problems of sex arise out of the fact that among civilized people there is a considerable period between the attainment of maturity and the time of marriage. Among these problems the question of pre-marital abstinence is prominent. This, as the author shows, is most satisfactory when it is made complete. If sex stimuli are given partial release and then held up in the interests of morality, the individual makes himself a victim of nervous tensions which are difficult to bear and which may be a strain upon the health. The elements which enter into ideal marriage he presents as romantic love, fundamental equality and satisfactory physical union. If these fundamentals are given their due place there is a great likelihood of the continuance of the romantic element and, in general, of a love experience which may remain stable and satisfying to the end of life.

Ideal marriage would be possible for a much larger number of people if we would only learn to deal intelligently and reverently with sex, and if we would give young persons a better preparation for marriage. In addition to this we ought to provide for wider acquaintance and better means of fellowship among young people. Through a wider and freer friendship of young persons with members of the opposite sex there would be a chance to make life choices on the basis of a larger set of contacts. This would undoubtedly lead to wiser selection of life partners. The treatment of the particular problems of physical adjustment in marriage is not only valuable in itself, but has the advantage of being woven into a fabric of interpretation which includes other elements in the successful adjustment of personalities. The suggestions given on preparation for marriage and on the problems of early married life are very thoughtful and forward looking, and if followed would mark the end of the period of allowing young persons to blunder into ill-adjustments or tragedies without the help which wise and humane parents and friends might supply.

The importance of the coming of children into the family, of adequate care for mothers, and of the spacing of children, is not overlooked. Also the need of increasing the numbers born to parents more fit and better situated to train them is set forth, along with the desirability of lessening the birth rate among those who are either biologically unfit to have children, or economically unable to give them suitable care. In the latter part of the book there is a very useful survey of the birth control movement, with special notice of its development both in Europe and in America. The author assumes, as thoughtful persons are likely to do, that the planet on which we live is unable to support an unlimited population. In the past the numbers have been kept down by such checks as war, pestilence and starvation. If we succeed in eliminating these crude and brutal ways of checking the population we shall be all the more forced to consider the limiting of the birth rate. To choose the alternative of condoning unlimited breeding, with its probable sequel of war, hunger and misery, would not rank high, the author thinks, from the humane point of view.

LELAND FOSTER WOOD.

## Salvation by Correspondence

MOFFATT NEW TESTAMENT COMMENTARY: ROMANS. *By C. H. Dodd. Harper & Brothers,* $3.50.

IN SOBER statement, is there any piece of Christian correspondence that has had more influence upon the world than this letter to the Romans? Here was the spark that disturbed the clod in men like Augustine, Luther and Wesley and only a little imagination is needed to see a Genevan organization, a Reformation, a Port Royal group, and a Westminster confession of faith between its pages. Milton extends back the discussion "of providence, foreknowledge, will and fate—fixed fate, free will, foreknowledge absolute"—and makes it the subject of a conference before the creation among fallen spirits, but the justification of justification continues down to our day with the commentary of Barth in German and this one of the Moffatt series by Professor Dodd, now of Manchester university, England.

If we are anxious to measure theological change, there is nothing more exciting than an examination of exegesis from Chrysostom of Constantinople, through Calvin of Geneva, Tholuck of Germany, Colenso of Africa, Benjamin Jowett of England, Godet of Neuchatel, Moses Stuart of Andover, to a volume such as the one under review. Then a reader is almost ready to concede that the most mature product of the apostle's mind has become a sort of wailing place for expositors who, like the women of the Iliad weeping in semblance for Patrokles, shed salty tears over their own problems.

It was a gracious gesture on the part of Professor Dodd to put a quotation from John Calvin in the forefront of his exposition, but surely that stern stepson of the voice of God, who spoke with a strong Augustinian accent, would deem Servetus orthodox as compared with the successor of Dr. Arthur S. Peake. Perhaps this can best be shown if we set in antithesis some of the crucial interpretations found in Messrs. Calvin and Dodd.

The Genevan commentator writes: "To think of Adam merely as an example doth not only enfeeble the grace of Christ, but in a manner, doth wholly destroy it"; the Britisher, on the same passage, declares: "But Adam was a myth, though for Paul he *may* have been real." Calvin can only

impute "dotage and folly on the part of some madmen" to those who air wrong views on the atonement, for, he continues, "until the death of Christ there was no price to please God"; Dodd insists "there is no suggestion that a device has been found by which the justice of God can be satisfied (by the vicarious punishment of sin, for example)." The sixteenth century mind in treating of the sovereignty of God makes any who question such to "charge the Holy Ghost with great reproach"; while the twentieth century reaction is that Paul's defense of this doctrine "is the weakest spot in the whole epistle." In contrast to the claim of Calvin that the indictment of human nature is well founded and the picture of the first two chapters is common to all ages, Professor Dodd says "Paul should not be understood as propounding a rigid theory of the total depravity of human nature."

On the famous benediction of 9:5, which was formerly construed as a proof text of the deity of Christ, and which Calvin defends by the statement that any who think otherwise "do too impudently go about to make darkness at noonday," this commentary reads, "He (Paul) pointedly avoids calling him God." Moreover, one should read the first Calvinist on Romans 9:13; rapidly turn to page 157 of Professor Dodd's work for the paraphrase, "the mammal I loved: the saurian I hated," and so get the full sweep of the transition. If the foregoing contrasts be not enough, there remain the eschatological attitudes. On Rom. 11:11-29, four hundred years ago, it was possible to feel that "their dotage is too gross who gather from hence that all shall be saved," but, in our generation, the moral climate has so changed that this expositor can affirm quite positively: "It is the will of God that all mankind shall ultimately be saved."

These should serve to illustrate the changes of view about the deity of Christ, the vicarious atonement, the fall of man, the interpretation of scripture, and the ultimate destiny of the race. Even for those who are still struggling gallantly against any departure from the faith "once delivered," there can still be heard, not the muttering, but the shouting of "e pur si muove." The deep spiritual and even evangelical tone that underlies this scholarly exposition must make the most conservative pause with his anathemas, and the most liberal delve beneath the intellectual concepts for those realities which not only "break through language and escape," but also shatter all doctrines. In quest of experiences that are at bottom incapable of formulation, we regard Dr. Dodd's interpretation of the letter to the Romans as a splendid contribution.

W. P. LEMON.

# Crime in England and America

KING CRIME. *By Collinson Owen. Henry Holt & Company,* $2.50.

CRIMINAL JUSTICE IN ENGLAND. *By Pendleton Howard. The Macmillan Company,* $3.00.

OWEN, an Englishman, writes a very entertaining sketch of American crime and one that should help to arouse our sleeping sense of indignation. But the book won't have that effect, and the average American will be more inclined to resent Mr. Owen's attack on spineless Americans than to repent of his own submissiveness to gang rule. He will be tempted to tell the author to mind his own business and leave American crime for Americans to grow historical or hysterical about, as the case may be.

But as far as facts are concerned, we can have no quarrel with this author. He even tells us that he is embarrassed by facts, that the book can have no real end, for "the tendencies and events that go to its making are rolling on" while the American public looks on apathetically. But nevertheless he takes us from the days of hooliganism in old New York, on through the days of good King Al and his merry men, up to the time when that monarch found himself forced to abdicate because he refused to share his ill-gotten gains with the government.

It is an ugly story, but forcefully written—that is, so long as the author confines himself to a recital of bare facts. But his interpretation of the American crime problem is superficial, his remedies absurd, and his conclusions asinine. He petulantly blames American idealism for much of the mess in which the world finds itself, particularly that part of the world which is the British empire, and thunders to the effect that we should keep our missionaries in Chicago and not send them to China. Just why he would want to stamp out what little idealism we have left is hard to say, unless it be that his concentration on American crime has put him in a bad temper, and he vents his spleen in scolding and blanket indictments. Nor can we blame him for being disgusted. Many Americans are also disgusted and also helpless, as helpless as Mr. Owen would be if he were an American.

Dr. Howard's work is a scholarly analysis of the English system of criminal law as compared with the American system. Although the author confesses that there is much to be said for the Britisher's native capacity for self-government and his mysterious habit of muddling through for no reason at all, he also convinces us that English justice is simpler, speedier, and more flexible than our own. The English system in general is not so rigid as ours and more amenable to the changes which circumstances demand. It is interesting to note that originally there was no such thing as a public prosecutor in England, and that the responsibility for the prosecution of crime rested upon individuals. Theoretically, this may be said to be the case still, although the government has actually taken over the work of prosecuting crime.

Americans will also be interested in Dr. Howard's conclusion that criminal juries are stumbling-blocks in the way of justice. English justice is encroaching more and more upon the province of trial by jury, and the time is fast approaching when such juries will be no longer an important factor in criminal law. In 1926, for instance, ninety per cent of the defendants charged with indictable offenses were tried without benefit of jury.

This is an important work, and should offer our leaders some very real help toward a solution of those problems which concern every American. It should do much more good than Mr. Owen's slashing indictment of our country.

WARE WIMBERLY.

# Sermons That Hit the Mark

WHEN CHRIST PASSES BY. *By Walter Russell Bowie. Harper & Brothers,* $1.00.

AFTER reading and re-reading his beautiful portrayal of the Christ in "The Master," a series of sermons by Walter Russell Bowie was approached with great anticipations. When the last sermon was finished these anticipations were more than realized. The reader expects to find a few outstanding sermons in any published collection; one is tempted to label every sermon in "When Christ Passes By" as an outstanding sermon. These sermons are great because, as Joseph Fort Newton suggests in his introduction, they find their roots in the eternal and mystical elements of our religion and their fruits in the practical issues of everyday life. Here is a

preacher who probes deep and who lays bare the sins of our generation. But here, also, is a preacher who portrays in language of haunting beauty the only God who can save men and nations from those sins and their consequences. One is reminded of Ezekiel upon his watchtower warning the people and letting them know whether they heed his message or not that a real prophet has been among them. One is also reminded of an Isaiah pleading with his people to return to a God who is willing and anxious to forgive.

A larger recognition of Jesus in every phase of our life; a conviction of the eternal truths of our religion which is firsthand rather than secondhand; a deeper understanding of ourselves; a quietness in the presence of God which will cause our littleness to be lost in his greatness; a discovery of the reasons for and the cure of the mood of discouragement which has settled down upon so many souls; a trust in God which will prove to be a stronghold under all conditions; a warning against the danger of manmade gods; a recipe for making the best of life as it comes to us rather than taking the extreme view of looking on either the bright or the dark side all the time; the wideness of religion as illustrated in the seer's vision of the Holy City with its gates open on every side; and a courage to face the unknown paths which lie just ahead of us—these are the great themes around which the sermons in this volume are built. B. H. BRUNER.

# Teaching the Teachers to Teach

CASE STUDIES OF PRESENT-DAY RELIGIOUS TEACHING. *By Hugh Hartshorne and Elsa Lotz. Yale University Press,* $2.00.

ONE example is worth a thousand arguments, said Gladstone, and the host of teachers of religious education will agree when they read this book. The authors have here made out their case for the creative method of teaching religion by presenting these studies which show how it should and should not be done. The book is a summary report and appraisal of 150 case studies, of which four are reported in full, to illustrate types of teaching which were found in some of the very best Protestant church schools.

The data for these studies were gathered in forty cities in twelve states, one Canadian province and the District of Columbia. The visits were made to church schools, weekday church schools, vacation church schools, summer camps, young people's societies and clubs under religious auspices of nine denominations. The purpose of these observations was to determine how far the progressive educational theory which has been developed during the past two decades has actually penetrated into the very best of the Protestant schools of religion.

The conclusion reached is that there is still a long, long way to go before the philosophy of progressive leaders in religious education is not only accepted but practiced by the average church school. In most of our schools of religion the pupils hear about religion, but they do not *live* religion. Rarely are they "plunged into the realities of experience out of which religion grows and to which it may bring meaning." True, they find a change of vocabulary in these schools, but little change in method from the old transmissive to creative teaching. In fact, even some of the best present teaching fails at the point where religious education becomes religious experience. Vital present experience of children is ignored, and an isolated secondhand experience, set forth in stories of other men's search after God, is substituted for it. Teachers fail to realize that the pupil must respond to his own life situations rather than to the instructor.

The criteria used in appraising the cases observed are stated in ten paragraphs in the introduction. They are further elaborated in seventeen captions under the following four classifications: (1) Respect for personality; (2) Development through experience; (3) Facing new situations; (4) Provision for evaluation. Difficulties which the modern teacher of religion encounters, and how they may be overcome, are discussed in part three of the book. These helpful suggestions will appeal strongly to those harassed officers and teachers who know that they have these very same problems to face, but do not know how to solve them within their own fields of responsibility.

These case studies will not only prove valuable to the average church school teacher and officer, but will stimulate trained directors and professors of religious education to use more creative methods in teacher training and practice teaching. WILLIAM A. WEBER.

# The Events Behind the Epic

THE MARCH OF DEMOCRACY—THE RISE OF THE UNION. *By James Truslow Adams. Charles Scribner's Sons,* $3.50.

IT WILL inevitably be asked why, having recently written one highly meritorious and deservedly popular history of the United States, Mr. Adams should so soon write another. The most obvious answer is that "The Epic of America" was a one-volume history while this one, when completed, will be in two volumes. But that slight difference in scale is scarcely sufficient to justify a second excursion over the same terrain. A more adequate explanation is that, whereas the "Epic" was an interpretative history in which the author gave free expression to his opinions and evaluations, the "March" is chiefly factual. But it is not in James Truslow Adams to be a mere chronicler or to keep his own judgments out of the record, even when he sets out to deal as objectively as possible with the facts, and it is well enough that this is the case, for his judgments are in the main sound and his insight into the meaning of events is penetrating. Still, for the most part in this work he records what happened and what contemporaries thought about the events rather than what he thinks about them. Neither is it in him to write dully even when he writes most factually, and his narrative moves at a brisk pace and with a captivating swing. He makes democracy march to music; but not always to martial music, or even to the music of campaign bands, for neither military nor political events usurp undue attention. More than the usual amount of space is devoted to economic and cultural matters. There are occasional rhetorical infelicities: "None were" (p. 163); "the highest three receiving the greatest number of electoral votes" (p. 157). But these are neither many nor serious. It is an able and—yes, since there seems to be no other word for it—a brilliant book. The second volume carrying the story on from 1860 will be eagerly awaited by all who read this one. W. E. G.

# Our Hebrew Heritage

THE ISRAEL SAGA. *By Brooke Peters Church. The Macmillan Company,* $3.00.

A LITTLE while ago it was the "Story" of this or that or the other. Now the "Saga" is the thing! We have already had the Christian Saga; now it is Israel's turn. Given first and for several seasons in an extension course in Columbia university, the material of this book is now offered to a wider circle of those who are interested in the study of the

Old Testament, partly, according to the statement of the author, who by the way is *Mrs.* Church, "as a vent for outraged feelings at the shortsightedness of a world that is deliberately allowing the cultural heritage of posterity to lose an entire literature." Prof. C. C. Torrey of Yale university writes the foreword.

Beginning with a swift survey of the historical background against which Israel's history must be seen, made graphic by an excellent tabular summary placing in parallel columns the history of Egypt, the countries of the fertile crescent, and the eastern mountains, from 3500 B. C. to 70 A. D., the author sketches briefly the history of Israel, then turns to a more detailed study of the literature. Genesis furnishes the basis for fully one-half the discussion, designedly, "because once the modus operandi has been shown, there are enough authorities on sources for any one to ferret out the known facts on the development of the other books for himself." Single chapters on Moses, Joshua and Judges, the Period of the Kings, and the Decline round out the treatment.

The book is thoroughly modern, well and interestingly written and would serve well as a textbook for an introductory course in Old Testament literature, though perhaps better adapted for supplementary reading in such a course.

CHARLES S. BRADEN.

# Books in Brief

THE BULPINGTON OF BLUP. *By H. G. Wells. The Macmillan Company,* $2.50.

In spite of any presumption to the contrary which the title may suggest, Mr. Wells has not lost his mind, the linotype operator is not intoxicated, and the proofreader is not on a vacation. The title is perfectly sane and suitable, as you will see if you read the book but otherwise will believe with difficulty if at all. This is one of Mr. Wells' lighter efforts, but it embodies most, if not all, of his known and admired characteristics—his satire, his inventiveness, his boundless capacity to create good conversation, and (the same thing) his ability to toss ideas into the air so that they sparkle in the sun and to catch them and toss them again. Of course he does more than that with ideas, even in this. One could draw some serious implications from it without resorting to allegory. It is the story of a daydreaming youth who dreamed away his own sense of veracity, and transformed his rather sorry war record into a tale of modest but glorious heroism. But while he lost his place in society and his girl and his ability to tell the truth, he never lost his habit of using the good old wartime bromides and clichés with the utmost conviction.

POLITICAL INDIA. *Edited by Sir John Cumming. Oxford University Press,* $1.25.

The twenty contributors to this symposium are all Englishmen who have been prominently connected with the British administration in India, beginning with Lord Irwin, viceroy and governor-general from 1926 to 1931, who writes the opening chapter on the evolution of political life in India, in which it is pointed out that India never had even the elements of a stable and unified political life until these began to develop under the protection of the pax Britannica. A chapter is devoted to political activities from 1832 to 1884, and one to the Indian national congresses since 1885, but the greater part of the discussion has to do with recent and almost contemporary events. As would naturally be expected, the facts are presented from a strongly pro-British point of view, though the distinguished authors must be credited with an evident desire to deal fairly with a very controversial subject on which their own interests and training definitely commit them to one side.

THE ERA OF THE MUCKRAKERS. *By C. C. Regier. University of North Carolina Press,* $2.50.

President Roosevelt revived (from Pilgrim's Progress) and gave new currency to the word "muckraker" as a term of reproach for those who gave sensational publicity to governmental scandals, but the odium soon faded from the word. Real muckraking began in 1902, subsided somewhat by 1908, revived and was again in full cry during the campaign of 1912, and faded out before the war. But there were both forerunners and echoes. Mr. Regier presents a very thorough study of the literature (both books and periodicals) of the 'nineties and of the first ten or fifteen years of this century in relation to the effort to uncover and remedy abuses in government and finance. There was, to be sure, a good deal of exploitation for the sake of sales and circulation, but there was also a great deal of sincere and effective work done, and some of the results have endured. The record is an important chapter in American history and one that is especially worth reviewing in this day.

THE CRAFT OF WRITING. *By Percy Marks. Harcourt, Brace & Company,* $2.00.

Neither Mr. Marks nor anyone else can teach anybody how to write—as he himself insists—but he can and does tell the young writer of some mistakes which he should avoid and gives much sound advice to those who wish to develop their own powers of composition.

ELIZABETH AND THE ARCHDEACON. *By George Birmingham. Bobbs-Merrill Company,* $2.00.

As a formula for a pleasant and restful evening, I recommend an easy chair and a new book by George Birmingham. In this one, as usual, there is a quaint and lovable ecclesiastic who innocently gets himself into a compromising situation, and there are episodes wholly lacking in prima facie verisimilitude but so plausibly put that one has not the heart to doubt them, and there are wise and gently ironical asides in which the author makes merry at the expense of all sorts of people from Russian princes to English bishops.

POMPILIA AND HER POET. *By Harriet Gaylord. Modern Classics,* $2.00.

This is a life of Robert and Elizabeth Barrett Browning, together with an intelligent commentary on some of their more important poems. Pompilia, of course, was the heroine of "The Ring and the Book." The author devotes almost the first half of the volume to a summary of that magnificent but rather formidable masterpiece which so many talk about and so few read. That in itself is no small service, for she does a beautiful piece of work in that as in the biographical part of the book. As an introduction to the Brownings, there is probably nothing better. This is a third and enlarged edition.

MY FRIENDLY CONTEMPORARIES: *a Literary Log. By Hamlin Garland. The Macmillan Company,* $2.50.

Continuing the literary reminiscences begun and carried forward in two earlier volumes, Mr. Garland here tells of his goings and comings, his downsittings and uprisings, his meetings with literary friends and acquaintances, from 1913 to 1923. By the former year he already felt that he was a has-been—felt it apparently more than anyone else did. He viewed modern literary tendencies with alarm. For so free a spirit, he was singularly dependent upon the presence and stimulus of a "literary atmosphere." He was much given to

clubs and coteries. His opinions are always interesting, but the Log rather sags under the weight of too much detail as to where he went for dinner, whether he took a taxi or a street-car, and what he got from Collier's for a story.

THE LOST EMPIRES OF THE ITZAES AND MAYAS. *By Theodore A. Willard. Arthur H. Clark Company,* $6.00.

The story of "an American civilization, contemporary with Christ, which rivaled the culture of Egypt" is something that intelligent Americans ought to know about. Even if that description of the ancient culture of Yucatan is putting it rather strong—as I think it is—it is necessary to paint the Maya civilization in rather vivid colors to get people to realize how wonderful it was. Mr. Willard is not a professional archeologist—he is, in fact, an inventor and manufacturer of storage batteries—but he has spent much time in Yucatan, especially in cooperation with Mr. Edward H. Thompson, whose chief discoveries he described in an earlier volume, "The City of the Sacred Well." In this new and sumptuously published work, Mr. Willard gives a general survey of the results of research in Yucatan, tells what is known of Maya science and religion, recounts many legends, and describes present conditions in that region as seen by the traveler. It is to be understood that not all students in this field are in agreement in their interpretations of the records that have been unearthed, so his presentation of the case will have to be taken for what it is worth as one very interesting view of the achievements of this extraordinary people.

# *CORRESPONDENCE*

## Movie Exhibitors Seek Help

[See Editorial on Page 140]

EDITOR THE CHRISTIAN CENTURY:

SIR: The moving picture producers and distributors, either directly or through the Hays organization, are carrying on subtle propaganda for the defeat of bill S. 3770, known as the Brookhart bill, now on the calendar of the senate, and I was wondering whether you could print an appeal to your readers for their moral support. They can render the theater owners, and the young manhood and womanhood of America, aid of inestimable value if each should write to his senator urging him to vote for this measure. The fight against this measure on the part of the motion picture producers, who are seeking to perpetuate the present pernicious block-booking system, is so fierce that the theater owners must have the moral support of every friend of clean and wholesome pictures before they can hope to see this bill made a law.

It is possible that some of your readers are not familiar with the beneficial provisions of this bill. If so, will you permit me to make clear to them two of the outstanding provisions? Section 4 compels the producers to furnish the theater owner, before offering him a picture for sale, a synopsis of not fewer than one thousand words. Section 1 forbids the distributor to sell to the exhibitor "all or none" of his pictures—the block-booking system. On the strength of these two provisions, the theater owner will be enabled to choose only such pictures as will appeal to his clientele.

If this bill should become a law and the theater owner should continue to show demoralizing pictures, the American people then will know where to place the responsibility. But I assure you that the great majority of the theater owners desire to show nothing but clean and wholesome pictures; but under the system now prevailing are unable to do so, because they are compelled to buy pictures merely by titles, and to book all the product a producer offers a particular season.

I wish you would recommend that they endorse also resolution S. 170, by which the senate committee on interstate commerce is authorized to investigate the motion picture industry. If such an investigation were made, I am sure those who invested in worthless moving picture stocks and bonds will know what has become of their hard earned money.

New York City. P. S. HARRISON,
Editor and Publisher, Harrison's Reports.

## Dr. Geistweit Reiterates

EDITOR THE CHRISTIAN CENTURY:

SIR: The two letters in your issue of January 11, anent my letter of December 14, are striking in their contrasts. Other letters have come to me, all, with one exception, fully understanding what I was at least trying to do. President Turck, of Center college, completely entered into my meaning. That was, and is: The wide cleavage between our professed Christianity and the effort in molding great human issues. It was that I mourned over. We fell down, morally and spiritually, in the World war. We know it—now! We fell down in the last election that had as a dominating issue the repeal of the 18th amendment, and the return of the liquor traffic to power. But Mr. Frank Clay Cross undertakes strange business. He says I am guilty of "outright misrepresentation." Of course, I cannot discuss that. As Mr. Lincoln said when Stanton charged him with being a fool, "That is a matter for serious consideration." Seriously, were it not for this phase of Mr. Cross's reply, and the letter from the Keeley home, there would be no need of any word from me.

I made no reference to the Keeley cure homes beyond saying that I thought they had done immeasurable good. It seems they haven't, and business is growing. Doubtless, when staggering men roam our streets again, they will be busier yet. But I did have a background for including them in the good done for unfortunate drunkards. Here it is. Mrs. Scott Durand, in a pamphlet, "Consider," gives the following. It will be easy to determine whether they are "outright misstatements."

"The ex-inebriates from the homes published a paper, the Banner of Gold. According to them, in the first year the Keeley institute treated 50,000 patients. When Dr. Keeley died the homes had treated 300,000 patients, 20 per cent of them being women. There were 109 'institutes' in the land; 28 in soldiers' homes. Secretary Lamont reported that 14,000 veterans got rid of the whisky habit. The largest liquor hospital in the world was the Washingtonian home in Chicago. It treated 300,000 patients; was closed in 1923, on account of prohibition." This, in barest outline.

This whole statement may be false. I don't know. It can easily be denied—for there always was suspicion as to the permanent value of the gold cure. Denial will simply end there. It means nothing in the great issue. All the more need of prohibition—of a more rigid sort than ever. We can help the Keeley cure business at the other end. It is one thing to help a poor "drunk"; it is better to make it yet more difficult for a boy to get the appetite. Yet, why should anyone want to lie about it? Who is benefited by it?

Mr. Cross wholly missed my message. I addressed myself to the Christian conscience of America. No figures are needed in such a matter. This thing—intoxicating liquor—is either an evil or it is not. When the Bible declares that a drunkard cannot inherit the kingdom of heaven; when it says that wine is a mocker, etc.; when it pronounces woe upon him who puts the bottle to his neighbor's lips—whether a big bottle or a little one; —the quarrel is not with me. But by so much the whole question is lifted out of the social order, out of politics, out of economics, and is put where the Bible puts everything else—in the

spiritual-character realm. God pity the preacher who fights a moral battle with statistics; even the ten commandments are shaky in that method.

Get it straight: It was the let-down of moral idealism that caused the beer-slide; and that compelled my appeal. God's people have no business with any other phase of this issue. That the law has not been fully observed proves nothing—no law is. It is ridiculous to suggest that the sturdy demand for righteousness is an encouragement to evil. We ought to know better.

It would seem that many millions of our people want the return of liquor; indeed 18 states repealed their laws supporting the constitution. It was stated in committee in Washington a few weeks ago, "We are a whisky drinking people." Knowing the old world, the distress caused by liquor across the sea, the indescribable vileness of liquor in the war, I can only hope it isn't so. Though ardent prohibitionists deny it, the people did vote for liquor, at least in the 18 states mentioned.

The last message, I think, that Jack London ever sent out to the whole world was to me. Poor Jack London—one of the brightest literary lights in our American sky, snuffed out by alcohol. Here is his message to me: "I will drink alcohol as long as I can get it. . . . I believe in national prohibition. Future generations will know nothing of alcohol save that it was a stupid vice of their savage ancestors." A month later he was gone. His personal friend, the noted author, George Wharton James, told me that Jack London could not help himself; he was a helpless dipsomaniac. Poor Jack London, I am breaking over the silence of the years, and giving your last message to the world. May your prophecy come true!

San Diego, Cal. W. H. GEISTWEIT.

## Patients in Keeley Cure Homes

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading the communication of Frank Clay Cross in your January 11 issue, I feel it my duty to present you with the facts regarding alcoholism before and after prohibition. The figures quoted by Mr. Cross show that in the first ten years of prohibition the Keeley institute at Dwight, Illinois, treated 5,396 patients. In the forty years prior to prohibition 394,604 patients were cured by Dr. Keeley and his associates.

Prior to prohibition there was not only the Keeley institute with branches, in number from 50 to more than 80 at various times; but there was the chain of Neal institutes of which we have been able to locate the addresses of 62; there were large and well populated publicly owned inebriate hospitals owned by states.

The patients cured by Dr. Keeley formed a Keeley league. It had a commodious club headquarters in the loop in Chicago, and there were more than 100 local Keeley league clubs throughout the United States. This organization held a convention in Chicago in 1893 and attended the world's fair on a specially designated Keeley league day. The delegates, 1,000 in number, were welcomed by the director of the fair, and marched into the grounds headed by a band playing the "Keeley March." The official figures of the league, which can be found in many public libraries, showed 200,000 "Keeley graduates" in 1895, of which 16,000 were physicians.

When Dr. Leslie Keeley died in 1900 the newspapers commented on the fact that he had treated 300,000 alcoholics, of which 20 per cent had been women.

We have canvassed the country to find liquor cures, alcoholism patients, and to find out why the old time liquor cures (estimated sometimes as high as 400) closed their doors. We found not a single public or state owned institution exclusively devoted to the treatment of inebriacy or alcoholism. We found only a dozen so-called branches of the Keeley institute. We found fewer than a hundred alcoholic patients in the entire United States.

We located the names and addresses of about 200 institutions which had closed their doors, on account of prohibition. Probably the largest of these former "cures" now closed was the Washingtonian home at Chicago, founded in 1863 as a hospital for the cure of alcoholism, which treated 300,000 patients and closed its doors in 1923, making the statement publicly that prohibition had reduced the number of patients to a point where the home is no longer necessary. Three years of prohibition closed that hospital after sixty years of life. These facts can be verified from William C. Hollister, well known printer of Chicago, and a member of the board of the Washingtonian home.

Our investigation of the number of the patients in the present Keeley institute and its branches was made partly by Mrs. Elizabeth Stanley of Liberty, Indiana, who was formerly the manager of a Keeley institute. Mrs. Stanley says: "We had four Keeley cures in Indiana in the palmy days of the saloon; I managed one at Richmond, Indiana. There were more than 300 such institutions in the nation, and now practically all of them are closed."

At Des Moines, Iowa, we could locate the Keeley institute only after considerable search. There were no patients and no physicians on the premises. Between seven and ten inebriates applied for treatment at the Des Moines "institution" in the past year, a contrast to the saloon era when Iowa had flourishing Keeley cures at Des Moines, Red Oak, and Burlington; also a Neal institute, a competing liquor cure, at Des Moines. In 1906 the state itself established an inebriate hospital at Knoxville, which operated for 12 years at a cost of nearly a million dollars, treating 3,850 "first time inebriates." As soon as Iowa went dry in 1916, admissions to this state inebriate hospital declined so rapidly that between 1918 and 1920 there were only 22 admissions and the state closed the institution on December 1, 1919, with only 11 patients. The buildings were leased to the government as a hospital for veterans, just as the old Keeley building at Dwight has been leased for the same purpose.

At Denver we found not a single Keeley patient.

At Kansas City we located three patients.

An inquiry at the Keeley institute at Greensboro, N. C., showed an average of six patients. At the institute in Dallas, Texas, there were no patients, but accommodations for 12.

Evanston, Ill. MRS. ANNA MARDEN DEYO,
Corresponding Secretary, National W. C. T. U.

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# India's Surface Calm Deceiving

**Government's Stern Measures Have Brought Congress Movement to Halt —But Popular Resentment Grows**

*(Correspondence from India)*

NAGPUR, Dec. 24.—Some months ago Chittagong was the scene of crimes by Indian revolutionaries. The government, not being successful in bringing the criminals to book, argued that the people were in secret sympathy with the terrorists and took the extraordinary step of imposing a collective fine of 80,000 rupees on the Hindu population of Chittagong town and a few neighboring villages. The Muslims of the place were exempted from the fine on the assumption that they were loyal and that the Hindus were the people who were to be punished for not cooperating with the government in putting down revolutionary activities. A deputation of Hindus from Chittagong went to Calcutta last week and waited on the governor of Bengal, representing to him that the imposing of this large fine would cause untold misery to thousands of innocent people for the offenses of some unknown few.

* * *

**Governor Refuses to Intervene**

The governor in reply said that government must judge by deeds rather than by words. They were told that while the government found the people of Chittagong not realizing their duty to help the authorities, the fine imposed would stand. Two days after the deputation waited on the governor it was reported in the press that the collection of the fine from the Hindu residents of Chittagong had been begun by special officers deputed for the purpose. The bitterness and resentment created in the minds of thousands of Hindus affected by this collective fine may very well be imagined. The revolutionaries of India, as of any other country, are past masters in the art of evading arrest, and if the highly organized secret police service of the British government in India cannot bring them to book, where is the justification for fixing the blame on the Hindu population alone of the place and penalizing them? This is like selecting the Jews or Negroes of Chicago for punishment if the gangsters of that city defy the police and evade arrest.

* * *

**Typical Items from Daily Press**

I give below without comment a few news items taken from two recent issues of an Indian daily to illustrate how the ordinance regulation is at work in this unfortunate country. Such arrests and punishments have become so common in India that political workers—if any of them are now left outside the prison—take them as part of the heavy price they have to pay for working for the freedom of their country.

"Ahmedabad, Dec. 18.—Mr. Mandlal Chunilal, editor, printer and publisher of the Sandesh, a local vernacular daily, has been served with a notice signed by the district magistrate, under the special powers ordinance requiring him not to publish the names of persons taking part in, or arrested or convicted in connection with, congress activities."

"Ahmedabad, Dec. 17.—Maruti Singh, the president, and seven ladies who were arrested while attempting to hold the Gujerat political conference, were sentenced today to terms of imprisonment ranging from two to six months rigorous, with fines."

"Lahore, Dec. 20.—Master Jassaram, a local congress worker, was sentenced to nine months rigorous by the additional district magistrate under the special powers ordinance for disobeying a restraint notice by joining the meeting and the procession held on the 20th of September in connection with Mr. Gandhi's fast."

"Poona, Dec. 20.—Mr. G. N. Kanitkar of the Poona city congress committee was today convicted by the cantonment magistrate of Poona under section 17 of ordinance X of 1932 for advocating boycott of foreign goods in a speech delivered on the 6th instant, and sentenced to undergo one year's rigorous imprisonment."

* * *

**Surface Calm Deceiving**

Armed with practically unrestricted powers of humiliating and punishing anyone suspected to be in sympathy with the congress, the executive has to a large extent succeeded in striking terror in the hearts of the ordinary people, and as a result the movement represented by the congress is outwardly, at any rate, at a standstill. It is only on the risk of arrest and a few months of rigorous imprisonment that anyone can dare to do anything directly or indirectly to promote the cause for which the congress stands. On the strength of this, some observers of the situation tell the world that everything is quiet and that the people, being tired of political agitation, are now turning in hope and confidence to the constitutional reforms which the British government is proposing to introduce in the near future. Such a view is often expressed in official dispatches and in the columns of the British press. But it is a very superficial estimate of the situation, not shared by those who know the actual feelings of the people. There is deep resentment in the hearts of millions at the way in which thousands of their patriotic countrymen have been sent to prison under the ordinances and at their helplessness to do anything except to suffer in silence at the sight of the flower of their country rotting in prisons when they are so badly needed to give the lead and inspire them to many forms of much-needed service for the motherland.

P. O. PHILIP.

# Foreign Policy Under Attack

**Sessions of League of Nations Convention Hold United States Derelict to World Responsibilities**

*(Correspondence from St. Louis)*

ST. LOUIS, Jan. 18.—"The United States cooperates with the League of Nations after a crisis has arisen, but does not give that day-to-day cooperation which would prevent the crisis from arising." "The United States is attempting the impossible. We have sought to assert the rights of a world power without accepting the responsibilities of a world power. We have sought to cash in on our new position as a world power and at the same time to hang on to all the benefits from the politico-economic difficulties of postwar Europe." These two utterances well summarize the discussions and general attitudes during the tenth annual convention of the League of Nations association in St. Louis.

The convention moved forward with full sessions. Every place of meeting was crowded. The world crisis in unemployment and economic distress forced frequent consideration in round table discussions and addresses.

"Economic self-sufficiency" was exploded and "Buy American" was derided as the theme of a jazz song by Peter Molyneau, editor of the Dallas Weekly. "America buys 10 per cent of Texas cotton," he said. "We have to sell 90 per cent outside of this country. Only 41 per cent of American cotton is absorbed in home markets. Consider these facts and we see how much domestic trade depends on foreign markets."

* * *

**The War Debts**

Prof. J. W. Garner of the University of Illinois questioned the moral right of the United States to collect the war debts contracted by the allies while for 14 months we were preparing for war and they were doing the fighting for us. "They did the dying for us and they did it on a large scale. There is not gold enough in the world outside the United States to pay more than one-third of the debts. The only other way they can be paid is in commodities and service and we refuse to accept their commodities." Should the United States insist on collection and wreck the Lausanne agreement every debtor nation will be driven to bankruptcy and default.

President Nicholas Murray Butler said: "We should bring to an end the inconsequent and supremely stupid discussion which has been going on in part at Washington and in part in a portion of our daily press relating to the so-called intergovernmental war debts. The question has noth-

ing whatever to do with the origin and character of these debts or even with the capacity of the debtors themselves to pay. It has wholly to do with our capacity to receive payment under the only terms of international transfer which are open without inflicting on ourselves new and devastating capital losses as well as losses of income, of markets and opportunity for employment."

* * *

### Glenn Frank Holds U. S. Has Hindered World Peace

President Glenn Frank, of the University of Wisconsin, beginning to speak at ten o'clock at night, after four other addresses and a pageant, held his audience for 45 minutes in an intense discussion of the futility of the American policy of delay and evasion of world responsibilities. "For 14 years," he said, "we have fiddled while the world burned—a Nero among the nations. The United States has apparently drained off its 'genius for realism' into physical science and industrial technology, leaving it incorrigibly 'romantic' in politics, sociology and economics. And today we are paying the price for our gross lack of realism in these fields of policy. We have sought to be a world power without accepting the responsibilities of a world power. The dominant note of American foreign policy since the war has been insistence upon influence without responsibility. This utterly untenable position has not been due to bad intentions as much as to bad insight. I give it as my soberly considered judgment, that had the United States assumed and maintained an official relation to the Versailles settlement, much of the maladjustment and misery that have since wracked the world would have been avoided. As it is, let us be honest, we have hindered."

* * *

### Catholic Priest Writes Convention Pageant

A pageant written by Rev. Daniel A. Lord, S. J., and presented by Catholic youth was an outstanding feature of the convention. The pageant, "A Call to Peace," opened with the interruption of a supposed platform speaker by a young man and woman in the audience, who scoffed at the idea of a League of Nations and derided the ineffectual part the United States had taken in its councils. Representatives of the League of Nations appeared and appealed to reason, tableaus of peace and war followed, and then War, attended by Hatred, Hunger, Waste and Death, appeared. The disputants and the audience were overwhelmed by the dramatic intensity climaxed by the appearance of the flags of all nations, to which at last the stars and stripes was brought in acquiescence to the appeal for world peace.

CHARLES O. RANSFORD.

### Enlist Colleges in Study Of Prohibition

A program to enlist the colleges of the country in "a frank study and discussion of the liquor problem, as it faces the country at the beginning of 1933," was undertaken at a conference of the Intercollegiate Prohibition association and its workers at a meeting held in Washington, D. C., Jan. 21. The new program is based on first-hand experiences, gained from working in 340 colleges in which forums were held during the past year.

# Raise 15 Million Relief Fund

**New York City Faces Increasing Problem —Two Commissions Named— Dr. Fitch Resigns**

*(Correspondence from New York)*

NEW YORK, Jan. 21.—The Gibson committee has made its goal. Contrary to the expectations of many, it has secured the $15,000,000, which was the mark set as the minimum sum required from private philanthropy for unemployment relief. This sum by no means meets the need, but it is more than many of us feared could be raised. How great that need is may be realized from the fact that applications to the committee now number over 56,000 and nearly one-third of them come from family men who formerly were clerical or professional workers with well established homes. Moreover, applications to the committee's emergency work bureau are now coming in at the rate of 950 per day. Some of the cases unearthed by the investigators are most pitiable. It is not altogether a surprise to find that the state figures on mortality showed that last November brought a new high in our suicide records.

* * *

### Liquor Commission Named

Banking on the repeal of the 18th amendment, the legislature of this state has set up a commission to study and recommend measures for the control and regulation of the liquor traffic when the state again functions in this field. Governor Lehman this week announced the members of that commission, and the papers are careful to point out that there is no dry among them. Mrs. John S. Sheppard of this city, who is state chairman of the Women's organization for national prohibition reform, and John S. Fischer, former president of the Catholic charities, are among the nine members of the new commission.

* * *

### President Butler's Commission

Governor Lehman is not the only one appointing commissions. President Butler of Columbia has also appointed one which will probably be given some public attention. This commission has entrusted to it the whole problem of the industrial


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crisis. Among the specific topics which President Butler says the commission will consider are the "analysis of the part played by the price system in the direction of production" and the "examination of the economic consequences of improvements in productive technique." This commission is made up of 15 or more well known economists and business leaders, among them being Prof. Wesley Mitchell, Walter Lippmann and George Soule. The appointment of this commission seems to be the direct result of the amazing furor created by the technocrats. And, speaking of the technocrats, it is most interesting to read on the editorial page of the Herald-Tribune, well known for its hostility to technocracy, these words: "Let us not withhold from the technocrats the credit for having, intentionally or not, stirred up a tremendous popular interest in this problem. They may have permitted their imaginations to run ahead of their material. They or their friends may have stepped on the gas of publicity before they had their chassis properly bolted, but, thanks to them, Dr. Butler's commission will work in an atmosphere charged with public attention."

* * *

**Dr. Fitch Resigns Pastorate**

Rev. Albert Parker Fitch, minister of the Park Avenue Presbyterian church, has resigned his pastorate. After his illness of last spring he came back refreshed and apparently ready for the heavy duties of his church, but in a short time he suffered a severe setback. It is now evident that he cannot again undergo the strain of an active pastorate. No one has, as yet, been secured as his successor. Dr. Fitch has the profound sympathy of a host of friends in this frustration of his active ministry.

* * *

**Dr. George U. Wenner Is Honored**

Outstanding leaders in the religious education movement tendered a luncheon last week in honor of Dr. George U. Wenner, the founder of the weekday church schools. Nearly 65 years ago Dr. Wenner, as pastor of the Christ Lutheran church in this city, began his advocacy of weekday church schools. In 1905 he addressed an audience of 2,000 people in Carnegie hall on this theme and from this early leadership the movement has grown until today 275 Protestant churches in New York city have these schools. Dr. Wenner has an unusual personal record. He was installed in his present church in 1868 and has continued as its pastor up to the present.

* * *

**Launch Fight Against Liquor Ads**

The fight to forestall liquor advertisements is under way. It was launched this week at the annual union preachers' meeting held under the auspices of the Anti-saloon league of this state. Mr. Fred Victor, president of the state league, said that "the decent citizenship of this nation ought to realize before it is too late that there is a possibility of having their homes invaded and their children fooled by brewery sponsored programs over the radio." The league is seeking legislation in this legislature which will prohibit all liquor advertising in newspapers, magazines, on billboards or by radio.

EDMUND B. CHAFFEE.

# Attacks Social Workers Policy

**Rabbi Declares Churches Should Have Larger Share in Distributing Funds for Relief Work**

*(Correspondence from the Northwest)*

SEATTLE, Jan. 12.—To what extent should churches take dictation from campaign directors of community funds and from professional social workers? This was one of the questions raised by Rabbi Samuel Koch in a paper read before the Cleric's club of Seattle. "Is it the sole function of the church to feed necessary funds to the experts for independent development of institutional life?" Rabbi Koch, who has been a leader in every major program for community welfare during a quarter century of ministry in Seattle, deplored the fact that too many "experts" in agency and institutional work look upon the churches as cash registers while at the same time insisting that churches stay out of the field of relief and rehabilitation.

"These experts in the main have been non-sectarian, i. e., they have not aligned themselves in a personal way with any denomination. Indeed, sometime back they were quite generally opposed to the churches, but with restricted immigration they became more tactful and docile as new opportunities for making a livelihood had to be opened up, and these opportunities seemed to abound in the sphere of influence of the churches.

"To tell churches that they should be inspirational; that they should be satisfied with talking and talking and talking, with the implication that the sequels to preachment—heightened conduct, cooperative zeal, sympathetic participation—should be consummated in distant, unrelated spheres in which the church is not recognized, savors of intellectual dishonesty. Evidently ministers are still assumed to be inconceivably impracticable, naive, credulous and gullible. And maybe they are, if one may judge from the seemingly general and supine acquiescence in the status quo."

Dr. Koch recognizes that our main concern is to have the work well done without regard to "where the credit goes." He is thoroughly conversant with the fact that most of the welfare agencies are controlled nominally through boards on which churchmen predominate. He is voicing a growing concern as to whether the work is after all so efficiently performed when the spiritual note is admitted largely for money raising purposes in the presence of ministers, and when the church is told to keep its hands off after the money is in the treasury. The issues raised in Dr. Koch's paper are being increasingly discussed in coast cities.

* * *

**Major-General Takes Baptist Pulpit**

Major-General William G. Everson, chief of the militia bureau of the war department from 1929 to 1931, veteran of the Spanish-American and World wars, colonel of an overseas combat regiment, and even now major-general of organized reserves, has accepted the pastorate of the historic White Temple (Baptist) church of Portland. Mr. Everson comes from a 16 months' leadership of the First Baptist church of Denver, having served other churches in the middle west in earlier years. "Such men as these," says one of Seattle's militaristic dailies, "find no conflict between religion and patriotism. The noble work they carry on, the fine examples they set, show in impressive contrast with the wobblings of a sickly pacifism."

* * *

**Veterans' Fund In Trouble**

Eleven thousand veterans in the state of Oregon, some of whom were never in uniform and some serving only one day in a training camp, have borrowed more than $30,000,000 from the state of Oregon and have repaid about $7,000,000 with every indication that the taxpayers will lose many millions of the balance. The veterans' state aid commission is under fire. It has $2,000,000 of foreclosed property on its hands and in addition must meet this year $1,250,000 in maturities and pay over $1,000,000 in interest. A sinking fund which was expected to meet these payments is not in evidence. With 19 years yet to go, the veterans' commission must pay out $1,000,000 per year in interest and it seems there is no income for this purpose.

* * *

**Landslide Seats Convicted Man**

Newly elected King county representative, Nelson G. Robinson, has the disinction of taking his place at Olympia after having been convicted of statutory charges involving a young girl. He was swept into office in the democratic landslide while in jail. Sentenced to the state reformatory, he was pardoned by the outgoing governor. The King county delegation, most of whom are from Seattle, will determine whether they will recommend final seating of Robinson. Interest of a different nature centers in the person of Lieut. Gov. Vic Meyers, also of Seattle, who is a drummer and directs jazz orchestras.

* * *

**Legislation Faces Relief Needs**

The new legislature of Washington meets at Olympia on Jan. 9 with Gov. Clarence D. Martin stating that the most important business of the session has to do with state directed attack upon the problem of unemployment. Gov. Martin, who is the first democrat to head the state since 1916, is a man of high standing in the state and it is expected that his pre-election promises of work relief will be fulfilled. Mr. Martin is considered a friend of education, which is a relief to school men who are faced with the problem of keeping school doors open with several millions cut from tax receipts. Gov. Martin also declares himself in favor of reduced fees at the state university so that students may not be barred for financial reasons.

* * *

**Educational Leader In Seattle**

Dr. Allen K. Foster, one of the secretaries of the education board of the Northern Baptist convention, is scheduled to deliver a dozen addresses before campus and city groups beginning Jan. 22.

ELMER A. FRIDELL.

# Scotch Baptist Held a Heretic

**Unitarianism Charged Against Scholar-Preacher—Leader of "Auld Lichts" Dies**

*(Correspondence from Scotland)*

GLASGOW, Jan. 6.—Scotland has rather prided herself that she passed through the heresy-orthodoxy battle in the last century and that the religious forces here in this century have been free to concentrate on higher work than warfare over words and the excommunication of the advanced thinkers. It will be remembered that the Robertson Smith heresy trial was as long ago as 1881. Part of this freedom from theological strife in the two largest Presbyterian bodies, now united into the Church of Scotland, has been due to the hiving off of most of the sticklers for the letter in 1892 and 1900 when the Free Presbyterian church and the "Wee Free" churches came into existence, so that there have not been the extremists to initiate a heresy hunt within the fold. Like has gravitated to like in the life of these denominations since then.

Now, in these later days, fresh trouble has arisen, though not this time in a Presbyterian church. The Baptist minister at Grantown-on-Spey in the north of Scotland is Rev. Eric J. Roberts, a scholarly preacher who has attained a B.A. degree from Oxford and a B.D. from Glasgow, and who has also studied in Marburg. At Glasgow he was a favorite student of Sir Henry Jones, the brilliant professor of moral philosophy. There have been rumblings of discontent in the council of the Baptist Union of Scotland at various public utterances of Mr. Roberts, which led at last to the resignation of an ex-president of the union, as an act of protest against nothing being done. The case was then considered afresh by the council, which passed the following resolution:

"That anyone denying the deity of our Lord and Savior Jesus Christ cannot consistently be a minister or member of a Baptist church in the Baptist Union of Scotland. Consequently the Rev. Eric J. Roberts, B.D., of Grantown-on-Spey, having adopted non-trinitarian or unitarian views and declared his adhesion to them publicly—these views being fundamentally opposed to our Baptist faith—the council recommends the assembly to remove his name from the list of accredited ministers in connection with the Baptist Union of Scotland."

It remains to be seen what the assembly and the local congregation will do.

* * *

**No Recriminations Over Debts**

The League of Nations union staged a great mass meeting in Glasgow a fortnight ago. The three chief speakers were Sir Arthur Salter, Miss Ellen Wilkinson, ex-M. P. (labor party) for Middlesbrough, and Father Ronald Knox, the Roman Catholic chaplain for Oxford university. All three addresses were of the highest order. Although the rally was held on the day that Britain made its war debt payment to America, there were no unkind words expressed about the creditor. Sir Arthur ably described the viewpoint toward the debts on the part of a mid-western farmer, interpreting sympathetically the American attitude, while at the same time maintaining the British thesis that it is in the interest of both countries that the debts be canceled or drastically reduced. He spoke of Europe's fears for the safety of the world with America absent from the League of Nations, yet he pointed out that America had proved herself, through the Stimson note of last Jan-


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uary, ready to go much further along the path of the League of Nations idea than Europe herself.

* * *

**Leader of "Auld Lichts" Dies**

Scottish church life has lost a distinctive leader in the death of Prof. Robert Morton, of the United Original Secession church, the "Auld Lichts," made famous through Barrie's writings. Although a minister and professor in a tiny denomination which has only 18 congregations in Scotland and 3 in Ireland, and although since 1902, as minister of Mains Street church, Glasgow, he has been laboring for less than the minimum stipend in the Church of Scotland, he has been recognized as a man of great talent, and all denominations have been glad to look up to him as the "Grand Old Man" of the Glasgow ministry. He had an irenic spirit that one does not always associate with members of very small bodies. It was hoped that through his leadership another of the rents in Scottish church life would have been healed, and that this remnant of the Secession church (which refused to unite with the old Free church when the main body went over in 1852) would now form an incorporating union with the reunited Church of Scotland.

Dr. Morton was known as "the minister with black gloves," for both his hands had been amputated through an accident when he was a child of eight or nine years, and he always wore these gloves over his artificial hands. He not only fought his way through school, college, and divinity hall with this physical handicap, but he learned to do almost everything for himself in an uncanny way, and he could write easily legible long-hand letters despite this disability. He celebrated his jubilee in the ministry in 1922. The following year Glasgow university made him a D.D. for his notable activities as a pastor, professor, author, and social worker. Since 1915 he has been chairman of the Glasgow Charity organization society, which, under his leadership was reorganized and is now known as the Society of Social Service. He has been professor of systematic theology and church history in his denomination since 1895, and had, therefore, trained almost every minister now in his own denomination and also many from other churches.

* * *

**Unemployment Conditions**

The 58th annual report of the Society of Social Service starts with these sobering words: "Since 1921 Glasgow has suffered from successive years of trade depression and financial stringency. During these years the number of registered unemployed persons has, on occasions, reached 130,000, and has seldom fallen lower than 60,000. Within the last few months the number of those registering as unemployed has reached 123,302, which represents 23.7 per cent of the potential working population. A census compiled from official figures discloses that for a certain day in April, 1932, 90,208 of the inhabitants of the city were in receipt of poor law relief —84,869 being in receipt of outdoor relief and 5,339 in receipt of indoor relief. This figure represents 829 per 10,000 of the population."

MARCUS A. SPENCER.

# Finds Values in Laymen's Report

**Dr. Diffendorfer Foresees New Type of Missionary—Reformed Church Makes Cuts—The Oxford Groups**

*(Correspondence from Philadelphia)*

PHILADELPHIA, Jan. 20.—Dr. Ralph E. Diffendorfer, of New York, corresponding secretary of the Methodist Episcopal board of foreign missions, commended certain elements of dynamic, creative possibilities in "Re-Thinking Missions" at the pastors' and religious educators' luncheon conference at the Whittier. He felt that the inquiry had rendered immeasurable service by prefacing the technique of missions with a theological and philosophical background. Dr. Diffendorfer anticipated released spiritual power in the place given to evangelism, which hitherto has almost always been in terms of preaching and teaching. Now it will be also the living of a life of disinterested service, with the same dynamic of a deep, abiding love, not for profit, but in the name of Christ. As an illustration that certain social and economic forces, international in nature, scope and control, can only be met by a force equally international, he praised the department of international research and counsel and its impact on the copper mines in South Africa.

* * *

**Report Foresees New Type of Missionary**

"The old approach to non-Christian religions," Dr. Diffendorfer said, "supplanted everything by something from America. The new approach aims to fulfil the other religions and give them a new spirit, to Christianize natural interests as from God and build on them." The fourth creative possibility in the report, according to Dr. Diffendorfer, was the new and different type of future missionary. Because national leaders are as well or better trained, and he must stand as a leader among them, he must have more experience. (Japan has the largest per cent of school children in the world.) "We cannot send merely good-intentioned youth. Therefore, there must be fewer but better missionaries." He stressed the impress upon the Chinese of John Dewey and Bertrand Russell, who spent one year in China. "The nationals will evangelize their own people. Let us go ahead, not on an ever-increasing missionary budget at home and an increasing number of missionaries, but by having a limited number of high-grade people and standing by the younger churches."

* * *

**Reformed Home Missions Board Gets 23 Per Cent Cut**

Inasmuch as its receipts for 1932 fell 23 per cent below those of the previous year, the board of home missions of the Reformed Church in the U. S., at its annual meeting in this city, made drastic reductions in salaries and appropriations. Lately the board discontinued the services of the superintendents of the departments of evangelism and country life and centered these interests in the Philadelphia office. During the year eight missions became self-supporting. The board cares for a large Hungarian constituency, oriental, Czech and German-speaking groups.

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**"The Fellowship of Sinners" or "The Communion of Saints"?**

"The fellowship of sinners must come before the communion of saints," insisted Rev. Samuel M. Shoemaker, jr., of New York, in introducing the speakers from the Oxford groups before the Philadelphia ministers on Jan. 9 in the Arch street Presbyterian church. Originally planned for the Methodist preachers' meeting, it was enlarged to include all the clergy, and was followed by meetings in the Holy Trinity church house and the Bellevue-Stratford ballroom and an overflow in the First Presbyterian church. Many felt the force of their fervent testimonies for the power of personal religion. "The work," declared Dr. L. W. Grensted, of Oxford, "is a living work of God. Criticism only advertises it." "The revival is here," cried Dr. Frank N. D. Buchman, founder and leader. "We need a gale of God's Holy Spirit that will sweep this and every land."

* * *

**Oxford Groups Revive Moravian Choirs and Methodist Bands**

Back of the psychology of the Oxford groups may be seen the choir-system still in use by the Moravians and the band-system once tried by John Wesley among the first Methodists. Moravian congregations are divided, according to age, sex and station in life, into classes or choirs, as they are called, not for the music of the sanctuary but for the music of the soul, not for the harmony of the voice but for the harmony of the heart: married brethren, married sisters, widowers, widows, unmarried brethren, unmarried sisters, older boys, older girls, little boys and little girls. That suggested to John Wesley his system of bands: five or six congenial Christians to meet weekly for mutual spiritual examination.

* * *

**Lutherans Keep Place In Federal Council**

The executive committee of the United Lutheran Church in America has voted to continue its advisory membership in the Federal council of churches. The Pennsylvania ministerium and the New York synod had petitioned the biennial convention here in October to sever relations, because of the birth control report. Action was referred to the executive committee, following a visitation to the Federal council meeting at Indianapolis. The consultative status was sustained. Pres. F. H. Knubel presided.

* * *

**And So Forth**

Prof. Rufus M. Jones spoke on his experiences and observations during his recent visit to the far east, under the auspices of the Friends' peace committee and the Women's international league for peace and freedom.

Mrs. Franklin D. Roosevelt came over for the luncheon of the women's committee of the Salvation army. "I'm a dry myself. I'd like nothing better than to see no drinking at all. We need today to preach temperance rather than total abstinence, for that's facing the facts as they are."

CHARLES DANIEL BRODHEAD.

# Hold Capitalism Cause of Debacle

**Quest Group of Ministers Studies Situation—Discuss Laymen's Report —We Are Honored!**

*(Correspondence from Minnesota)*

VIRGINIA, Minn., Jan. 14.—That the desperate world situation has as its root cause "selfishness, greed, and predatory self-interest expressed through the capitalist system" was one of the conclusions of the Quest group of ministers which met at Hutchinson, Minn., Jan. 3, 4. Other findings included the following: Tariffs should be scaled down to facilitate the international movement of great stocks of goods; debts and disarmament should not be tied together—they are different problems; the banking system should be revised; concentration of wealth in few hands is causing stagnation of credit and goods; the same evils of profit-seeking and greed underlie the union of the political system and the economic; the plan suggested by The Christian Century of a third party, non-political and without candidates, could be a powerful factor in shaping major platforms; interdenominational state conferences studying these problems under the guidance of the Federal council of churches might create a body of public opinion to which the major parties would listen in 1936.

The group was not large, but it was deeply in earnest. Through all the discussions ran the thought of the "solvent power of love," the power of dreams and of thought. The mind of God could be manifest through even a small group if each one had experienced a renunciation of self and of the world, and had become a channel of the divine energy. Prominent in the leadership of this Quest group were Prof. Harold F. McCracken, lecturer in economics at the University of Minnesota; Dr. William H. Boddy of the Westminster Presbyterian church, Minneapolis; Rev. W. E. Guy of St. Peter's A. M. E. church, Minneapolis; Dr. Glenn Clark of Macalester college, St. Paul; Dr. David Bryn-Jones of Trinity Baptist church, Minneapolis, and Rev. Louis Dunnington of Endion Methodist church, Duluth. The host of this conference, and one of the leaders in its setup, was Rev. Paul Snyder of Vineyard Methodist church, Hutchinson.

* * *

**Presbyterian Missionary Cultivation**

Dr. F. W. Bible, secretary of the board of foreign missions of the Presbyterian church, speaking at the Westminster Presbyterian church, Minneapolis, on Tuesday of this week, said that there was more excitement on a Chicago street corner in one day than in many weeks of searching in China for signs of reputedly bloodthirsty bandits. Dr. Bible discussed missionary work from the viewpoint of the Laymen's survey report. A number of other missionary leaders have been in Minneapolis during the past week speaking in the various Presbyterian churches on the missionary opportunity and responsibility.

* * *

**Y. M. C. A. Has New Project**

The Minneapolis Y. M. C. A. recently launched a new project for unemployed young men which fills a great need. Just as real as the need for material things is the need for maintaining morale among this group of young men who are unemployed. As they come into the "Y," many of them are broken in spirit, lonesome, worried, and fearful. They have never needed guidance in the use of their leisure time as they do now.

This work under the leadership of the city boys' work secretary, Paul B. Bremicker, will include recreational activities of all kinds; informal educational classes in salesmanship, job analysis, practice periods for stenography and typewriting; a social and entertainment program, etc.

* * *

**Minnesota's Legislative Program**

What was declared by party leaders to be the "most important and far-reaching message in the state's history," was delivered by our farmer-labor governor, Floyd Olson, at his second inauguration last week. Governor Olson asserted his belief that only remedial social legislation, national and state, can prevent the appearance of "rampant lawlessness and possible revolution just beyond the horizon" of a scene of unemployment, abandoned farms, and poverty. Among other things, the farmer-labor program calls for unemployment insurance, state ownership and distribution of power, a statutory graduated income tax, greater leniency for farm mortgagors, a shorter working day, a land utilization program with concentration of settlers on agricultural lands in northern Minnesota, abolition of compulsory military training at the University of Minnesota, and the repeal of the Brooks-Coleman law, placing control of street railways back in the hands of municipalities.

* * *

**Now We Are Honored!**

Minnesota is now honored by the presence of an applicant for citizenship who refuses to go to war. More power to him! Rev. F. T. Rutledge Beale of the People's church, St. Paul, is a British subject who some time ago applied for citizenship in these United States. On the crucial question of his willingness to bear arms, Mr. Beale takes the position of refusing to consider the possibility of war. To do so, he says, is to violate the spirit of the Kellogg pact which outlawed war. The case is still before the court as this article is written.

* * *

**And So Forth**

Dr. Phillips E. Osgood, who is leaving St. Mark's Episcopal church, Minneapolis, was tendered a luncheon by the officers and committee members of the Minneapolis church federation Jan. 13 in Plymouth Congregational church. Dr. Osgood was first president of the federation.

Dr. Reinhold Neibuhr is to be at the University of Minnesota Jan. 24, 25 for a number of addresses. His subjects include, "Are We Drifting Toward Disaster?" "Disintegration of Liberalism," and "Moral Men and Immoral Society," which latter is the subject of his latest book.

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# Urges New Spirit of Fellowship

**Prince of Wales in Appeal for Unemployed—The Kenya Affair—Dr. Wakefield Dies**

*(British Table Talk)*

LONDON, Jan. 10.—The prince of Wales gave a most admirable speech upon the work that is being done for the unemployed by voluntary agencies. There was in his words a deeply moving and entirely human account of the unemployed. He invited the listeners to ask carefully who were the unemployed, and to enter into the tragedy of their lot. He had himself visited many of the places in which voluntary service of many kinds was being planned for the unemployed. It was his purpose to appeal to us to make this the occasion for the introduction of a new spirit of fellowship in the nation. We did it in war time; why in these days of peace can we not take the hardship and tragedy of the hour as a call to set in the life of the nation a new fact? It can be claimed without contradiction that the Society of Friends led the way in this service. They got to work at once as their way is.

* * *

**The Fate of The Tote**

The betting commission has issued an interim report upon the use of the totalisator on greyhound racing tracks and in clubs. They recommend unanimously that "the conduct in any place of totalisator betting with persons resorting thereto whether on a credit or cash basis should be declared illegal in England and Scotland save as provided by the racecourse betting act of 1928." It is an important fact that this decision has been reached unanimously. The members of the commission represent many points of view; they are agreed that the use of the tote has become a great evil.

"We have been impressed," the commissioners say, "by the spread of the organized facilities for betting and gambling, and of the habit of betting and gambling. The weight of the evidence shows that serious social consequences are ensuing. The gambling instinct of the population at large is being increasingly exploited by persons for their own financial gain. Regarded from this point of view, the totalisator appears to us to be a grave danger."

* * *

**Gold in Kenya Brings New Issue**

The Kenya affair is disquieting. Happily the final action in the matter has not been taken. It is no new problem as American readers will know. Gold has been discovered in Kenya in land reserved for the natives. At present the intention is to offer the natives on that land compensation in money. But the act of parliament prescribed that if this reserved land were required for other public use, the holders should be compensated in land. The natives, it is true, have only surface rights, but the condition that they should be offered equivalent land for the land which is now needed for mining, is evidently binding by law. To offer money is no offer at all. There have been protests by most important public men against the proposed action of Kenya. Both Lord Lugard, who has an unrivaled experience in East Africa, and the archbishop of Canterbury have written to urge that the bond entered into with the natives shall be strictly kept. It is an old doctrine not yet abrogated, that he mho smears to his hurt shall keep his word. And there is no reason to exempt white men in Kenya from that obligation. From many sides the demand is raised that no decision shall be made till parliament has discussed the whole matter. The word of the whole British commonwealth is involved.

"Whatever the price," writes Mr. McGregor Ross, "we must get back to some show of fair dealing as between our government in Westminster and Africans in Kenya. . . . Any compensation for white interests affected by a reversion to governmental honesty can be easily met (in reason and over a term of years) from the working of a model state minefield. Failing this solution, Africans must be assisted to contest the legality of the government's action by a case before the judicial committee of the privy council."

The action of the Kenya government will not be allowed to remain unchallenged.

* * *

**The "Tom Mann" Affair**

The government has put the case for its action in requiring of Tom Mann, as a responsible official of the National Unemployment Workers' movement that he should find "sureties of the peace." It is explained that the society in which he held office was the society which originated the march to London and was responsible directly for the disorder which followed. "They were asked," it is said, "solely to refrain from promoting a repetition of such disorders; they were not asked to refrain from the expression of opinion, or from helping in an orderly way to convey a petition to the house of commons." The government, in other words, claims that it was simply taking steps to insure public order, which is the guarantee of civil liberty. Mann and his colleague Llewellyn chose to go to prison; and there for the present they remain. In spite of this assurance there will be disquiet still in the minds of many, who are not thinking with any sympathy of Mann, but who see the possibility that the same power may be used to tie the hands of others, who consider it their duty to agitate against the powers in office. Mr. Lansbury will not leave the defense of the government unanswered.

* * *

**A Bishop Who Entered Municipal And National Service**

The news of the death of Dr. Wakefield, formerly bishop of Birmingham, recalls a life of unwearied public service, chiefly in London. Dr. Wakefield was for three years mayor of Marylebone, and served on a large number of public committees. He took a leading part in the commission upon the poor law, and signed the minority report, which was the report favored by the progressives in such matters. He had the courage to stand for the liberal policy, at a time when almost all his parishioners were out of sympathy with it, not with him. In Birmingham he succeeded Dr. Gore, with whose socialism he had much sympathy; but in ecclesiastical policy he was a broad churchman, while Gore was a convinced Catholic. He came in Birmingham between Dr. Gore and Dr. Barnes.

* * *

**And So Forth**

The sudden action of Mr. de Valera, in calling for an election in Ireland, has given occasion for an expression of sympathy with Mr. Cosgrave. There is no doubt that the Irish labor party will suffer; and Mr. de Valera will escape from the odium of the budget, and he will appeal to all the anti-English feeling in Ireland.

The Polish ambassador's remonstrance about the B. B. C.'s critical reference to his country has led to a discussion of the limitations which are laid upon the leaders of our radio service. "No editorials!" is one of the necessary conditions. It would not be possible for the B. B. C. to discuss political issues with a standpoint of its own. But after all, if Poland does spend vast sums of money on armaments, it has no great ground for complaint if attention is drawn to it.

The tragedy which befell the French liner in the channel was the occasion for revealing the spirit which is shown in such hours. The crew was rescued by a German ship. Now, as the Church Times says, imagine that scene in time of the late war. Germans would be set upon destroying the French, the French and British would be planning death to the Germans.

EDWARD SHILLITO.

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**Financial Retrenchment Thwarts Methodist Peace Efforts**

In a recent issue of this paper announcement was made of a meeting of the World Peace commission of the Methodist Episcopal church, to be held in Chicago Feb. 1, 2. But word now comes that owing to lack of funds, due to the financial retrenchment that has been thought necessary on the part of the denomination, no meeting will be held this year.

**List of Religious Dramas Now Available**

The Religious Drama department of the Chicago theological seminary will send free of charge to anyone asking a selected list of religious dramas endorsed by the Religious Drama guild, and also a primer of production. Three cents return postage should accompany the request. The seminary is doing this as a service to the churches in the effort to raise the standards of religious drama production.

**Brandeis Heads Honor Roll of United States Jews**

An honor roll of the ten leading Jews in this country, as determined by the votes of 84 publishers and editors of English-Jewish newspapers, has just been made public. In order of votes received, those chosen are: Louis D. Brandeis, Felix M. Warburg, Benjamin N. Cardozo, Herbert H. Lehman, Adolph S. Ochs, Ludwig Lewisohn, Felix Frankfurter, Walter Lippmann, Stephen S. Wise and Cyrus Adler.

XUM

# Mellon Church to Cost Millions

**A Presbyterian Church Merger Helps—Pittsburgh Suffers from Pastoral Losses—The Inner Mission**

*(Correspondence from Pittsburgh)*

PITTSBURGH, Jan. 20.—What is more fascinating than to watch the growth, in stone, of a beautiful architectural conception? One of America's masterpieces is emerging in the new East Liberty Presbyterian church, which is being built by Mellon money. The cost will run into millions. Now the Tabernacle Presbyterian church has merged with the larger church. The minister, Rev. Isaac K. Teal, is guaranteed a year's salary whether he locates or not. Something like $200,000 worth of property, and something like 250 members will be received by the East Liberty church. This is a move in the right direction. We anticipate many more mergers before the depression is over. There are too many little banks and too many little churches. In former days, anyone who desired could start a bank or a church; in the future, caprice and personal honor will not cut so large a figure.

* * *

### Two Large Churches Without Pastors

The First Baptist church, near the university, one of the outstanding religious institutions of the city, is now without a pastor. After the untimely death of Dr. Carl Wallace Petty in September, Rev. Theodore Miller was made acting pastor. However, he was already negotiating with the First Baptist church of Baltimore, and on Jan. 1 he assumed the leadership of that worthy church. While a comparatively young man, Dr. Miller is a graduate of Lafayette college, has a master's degree from the University of Pittsburgh, and a divinity degree from the Western theological seminary, and has just returned from a full year of postgraduate work in divinity at the University of Edinburgh. For three years he had been instructor in the American university at Cairo, Egypt. His work in Baltimore is opening up with large congregations and much enthusiasm, and this is quite as it should be, for the new leader is solid, dependable, a hard worker, a fine speaker, and very popular with young people.

The Christ Methodist church is also pastorless. Rev. Ernest Weals, who had been the popular and capable assistant to Dr. Albert Day, who recently accepted a call to the Mount Vernon Place church in Baltimore, has gone to become pastor at South Brownsville, Pa.

* * *

### Another Preacher Builds A Church and Quits

Rev. Thomas C. Pears took the Waverly Presbyterian church in brick and left it in stone—and very handsome stone, at that. The cost of the new structure which he dedicated at the corner of Forbes street and Braddock avenue three years ago was $270,000. But Mr. Pears is a scholar, and he goes to Philadelphia, March 1, to become manager of the department of history of the Presbyterian church. Many will be surprised to know that in the Witherspoon building there are nine rooms devoted to an historical library of this denomination. Valuable manuscripts are kept in vaults in the basement, but newspapers, books, letters, records, fill many shelves. Dr. William T. Finney is the retiring historian, and Mr. Pears is finding precisely the field to his liking as he takes up this new task.

* * *

### Dr. Krumbholz Leads Lutheran Inner Mission

The traveler in Germany is constantly impressed by the activities of the Lutheran Inner Mission. One often finds their hostels homelike and kindly, while their remarkable stories of victories in China and the east are always striking. However, one does not have to go to a foreign land to encounter the strong and constant work of this organization. The Inner Mission in Pittsburgh has for its superintendent Dr. C. E. Krumbholz, who is assisted by a staff of 16 workers, with a main office in the Pittsburgh Life building. The society receives its entire support through voluntary contributions, and last year enjoyed an income of $1,000 per week, while its active supporting membership was 14,500. The Lutheran Inner Mission is one of seven family relief agencies authorized to administer unemployment relief through the Allegheny county emergency association. Last year 1,000 families were given relief through this agency—an increase in a single year from 350 to the number mentioned. Food, clothing, shoes and fuel are administered from funds contributed by the state and federal authorities, but a host of other needs are being supplied by the mission. For instance, $15,000 was expended in the month of November alone, and as the winter progresses, 100 new cases are being accepted monthly.

Bible classes for men and for women are maintained in the county jail each Sunday. Sunday school groups are formed in the children's wards of hospitals. (The Passavant is entirely under the control of the Lutheran church.) Entire days are spent in conducting services in various almshouses, while each week more than 1,000 families are given not only material relief but spiritual help, as well. The Inner Mission is a ministry of compassion individually supplied. The institutional pastor is the chaplain of the county jail, and spends many hours every day in personal conference with the prisoners and other hours caring for the families of these inmates. During 1932 such personal spiritual services to prisoners in state and county prisons averaged over 560 per month. Patients in hospitals are given social service of a spiritual character, and inmates of both city and county almshouses are similarly served.

Four district clothing relief depots have been established this winter in Pittsburgh, and widespread cooperation has been secured, not only of Lutheran but also of several other evangelical churches. Into these depots there have been gathered, within the past few weeks, more than 15,000 used garments and pairs of shoes from the homes of church people. This


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clothing is being placed at the disposal of pastors of churches who requisition it for their needy people. All of the depots have been located in churches, and all of the committees are serving voluntarily. Eighty-five Lutheran churches in Pittsburgh have organized Red Cross sewing groups. The finished garments are being distributed by the Inner Mission society.

The Christmas work of this society centered around the needs of their well-known clients. Instead of the usual Christmas baskets of food, such practical gifts were provided these people as coal, stoves, eye-glasses, braces for the crippled, medicine for the sick, milk for the undernourished, rent for those unable to pay it, and countless other gifts of a similar nature. Money for this special Christmas giving was organized in Pittsburgh and ten other American cities.

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# An Appeal from Tom Mooney

### Believes Mass Pressure of Public Opinion May Bring Freedom

In a letter addressed to a number of publications, Tom Mooney, who has been imprisoned in San Quentin prison, in California, for 17 years, makes a strong appeal for continuation of the fight being made by his friends for his release. He says that the letter recently sent to the governor of California by 15 famous Americans "has dramatically accelerated the fight for my freedom." This followed the unofficial publication of the suppressed Wickersham report on the Mooney case.

"No matter what the governor of California says," writes Mr. Mooney, "the facts prove that my case is not closed. Only a small part of this proof was a gigantic Mooney meeting held Nov. 6 in San Francisco, where 18,000 Californians from all parts of this state vigorously protested my continued imprisonment and pledged to carry on the fight for my freedom. On the basis of the facts stated in the letter above mentioned, which tears into shreds the framed-up decision against my pardon, I have made a public demand for a new trial. This week my attorneys are taking legal steps necessary to bring me to trial on an old indictment. Originally there were eight indictments. I was tried and convicted on one; six were dismissed against my will; and one remains, at my request, on the calendar of the superior court of San Francisco.

"It is vital that I be brought to trial and given a chance to prove my innocence. No court has ever considered the proofs secured after my conviction, that all the witnesses against me were perjurers, and that I am absolutely innocent. I cannot possibly go ahead without contributions to defray the heavy expenses involved.

"Please mail your response to my defense committee, Box 1475, San Francisco."

### Nebraska Holds Largest Education Convention

Nebraska, under the auspices of the Nebraska Council of Christian Education, Rev. John C. White, general secretary, held its largest convocation in three years, Jan. 16-18, in the First Baptist church, Lincoln. More than 400 ministers from 16 denominations were in attendance. The speakers included Dr. John Timothy Stone, Chicago; Bishop J. A. Gregg, Kansas City; Chancellor E. Guy Cutshall, Lincoln; Pres. Albert W. Beaven, Rochester, Dr. H. W. Virgin, Chicago; Dr. Charles W. Brebaker, Dayton; Dr. Jesse M. Bader, New York city; Bishop Ernest V. Shayler, Omaha. The convocation voted to propose to the various denominations of the state that the present state council be expanded to become a state council of churches and Christian education. Nine denominations, meeting in unofficial caucuses, appointed 18 men to serve as a committee to help guide this growth. Dr. Alva V. King, Hastings, was made chairman of this committee. Next year's convocation will be held in Lincoln during January.

### Lutheran Missions Reported Prospering

Not one mission under the auspices of the United Lutheran board of missions was closed during the past year, and the 682 mission congregations and 78 preaching stations showed a new increase of 32,000 members. Thirty-eight of the missions became self-supporting. Forty-two new missions were started. The Lutheran church spent more than a million dollars during the past year for home missions and church extension work.

### Disciples' Giving Suffers Great Loss

The new yearbook of the Disciples of Christ shows that the total amount given by the Disciples' churches in the U. S. and Canada applying strictly on the budget of the International convention, the United society and board of temperance, and to the state and provincial missionary, benevolence and emergency relief offerings, during the year ending June 30, 1932, was $1,381,601, a loss of $751,459 over last year. The world membership of the Disciples' churches is 1,707,859, a gain over last year of 28,091.

### Midwest Church Music Conference

An all-day conference for ministers and church music leaders will be held Feb. 16 at Evanston, as announced by Northwestern university's church and choral music department. The program is sponsored by the Chicago church federation, the Evanston ministerial association and other organizations.

### Extra Copies of Dr. Kagawa's Speeches

The managing editor of The Christian Century has about two dozen copies of the booklet, "Friends of Jesus," containing the speeches (in English) which Toyohiko Kagawa delivered in China during his trip there a year ago. Such remarkable addresses as those on "The Cross as the Foundation for Social Evolution," "The Application of the Cross to Society," "The Social Side of Religious Education," and many more are included. While they last these pamphlets may be obtained directly from the managing editor at a cost of 25 cents, plus postage.

### Add Two to Methodist Education Staffs

Harold A. Ehrensperger, teacher in the school of speech at Northwestern university, has joined the Methodist department of missionary education as director of plays

and pageants. Miss Sarah E. Green, recently director of children's work in the New York state council of religious education, is the new head of the Methodist department of religious education for children.

**Death of Dr. Granstaff, Lane Professor For Half-Century**

Rev. Frank Granstaff, Lane seminary professor and pastor for more than 45 years, died in Cincinnati Dec. 26, in his 75th year. Dr. Granstaff retired from his professorship two years ago.

**Fellowship of Prayer For 1933**

The Fellowship of Prayer, a devotional booklet for daily use during Lent this year, has been prepared by Dr. Gaius Glenn Atkins. The devotional studies begin with March 1 and continue to Easter. The booklet may be obtained from the Commission on Evangelism and Devotional Life, Room 913, 287 Fourth avenue, New York. Price, 3 cents per copy; 25 or more, at 2 cents.

## The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

**Hot Pepper**

(Lupe Velez, Edmund Lowe) (Fox) Lupe good as impetuous, very unconventional little Spanish cabaret dancer. Usual wrangling roles by Lowe and McLaglen, with booze-racketeering and night club life as background. Risque dialog, cheap English, trite plot.

For A: Mediocre. For Y: Better not. For C: No.

**Laughter in Hell**

(Pat O'Brien, Merna Kennedy) (Univ.) Sensational concoction of low-life family, vulgar sex stuff, and revolting chain-gang tortures. Crude hero unknowingly marries cheap wanton—kills her and her lover. Finally, after murdering three, he finds new love and happiness.

For A: Trash. For Y: Unwholesome. For C: No.

**Men and Jobs**

(Russian cast and dialog) (Amkino) More propaganda—slow, ponderous, but very earnestly done. Supposedly shows Russian progress under soviet rule in learning to use modern machinery under American guidance. Glorifies steam shovel and Russian efficiency in using same. Mildly interesting.

For A: Perhaps. For Y: Hardly. For C: Hardly.

**Men of America**

(Chic Sale, William Boyd) (RKO) Over-violent picture of gang methods, machine gun murders, and doings of vigilantes in peaceful little California valley. Supposed to show how sound citizenry crushes gangsterism when it gets too rough.

For A: Hardly. For Y: No. For C: No.

**Monkey's Paw, The**

(Louise Carter, C. Aubrey Smith) (RKO) Horror picture built around superstition that a monkey's paw has power to grant three wishes which will inevitably be regretted. Gruesome tragedies are main feature of the hodge-podge.

For A: Worthless. For Y: By no means. For C: By no means.

**No Other Woman**

(Irene Dunne, Charles Bickford) (RKO) Irene Dunne only redeeming feature of sordid story of rise of hard-boiled steel-worker from mill town to wealth and back again. Hero too crude for heroine's devotion to be credible. Wholesale perjury at divorce trial is big feature.

For A: Mediocre. For Y: Better not. For C: No.

**Tonight Is Ours**

(Claudette Colbert, Frederic March) (Para) Deft, sophisticated comedy on "queen and commoner" love affair, finely acted by whole cast and beautifully set. Engaged to marry broadminded prince for state purposes only, queen gives her wedding eve to her lover. Intelligently amusing.

For A: Good of kind. For Y: Unwholesome. For C: No.

Best Recent Films for Family:

| | |
|---|---|
| Penquin Pool Murder | Little Orphan Annie |
| He Learned About Women | Virgins of Bali |
| With Williamson Under Sea | Fast Life |

Films of Special Interest for Adults:

| | |
|---|---|
| Maedchen in Uniform | Farewell to Arms |
| Evenings for Sale | Animal Kingdom |
| Cynara | Silver Dollar |

## BOOKS RECEIVED

Two Saints: St. Bernard and St. Francis, by G. G. Coulton. Macmillan, $1.00.

The Church Surprising, by Penrose Fry. Harpers, $1.25.

Blundering into Paradise, by Edgar DeWitt Jones. Harpers, $1.00.

Introduction to Technocracy, by Howard Scott. John Day, 90 cents.

What Is Technocracy? by Allen Raymond. Whittlesey House, $1.50.

His Life and Ours, by Leslie D. Weatherhead. Abingdon, $2.00.

Prosperity Through the Knowledge and Power of Mind, by Annie Rix Militz. De Vorss & Co., Los Angeles, $1.00.

Daily Meditation or the Practice of Repose, by Dhan Gopal Mukerji. Dutton, 90 cents.

Poems of America, edited by Katherine Hunter Coe. Channing Press, London, $1.75.

Snap Out of It! by Billy B. Van. Stratford, $1.00.

A Daughter of the Dawn, a Drama of Early American Methodism, by Madeleine Sweeny Miller. Methodist Book Concern, 25 cents.

Guy Mervyn, by Florence L. Barclay. Putnam, $2.00.

Sacajawea, a Guide and Interpreter of the Lewis and Clark Expedition, by Grace Raymond Hebard. Arthur H. Clark Co., $6.00.

100,000,000 Guinea Pigs, Dangers in Everyday Foods, Drugs and Cosmetics, by Arthur Kallet and F. J. Schlink. Vanguard, $2.00.

Lead, Kindly Light, Studies of the Saints and Heroes of the Oxford Movement, by Desmond Morse-Boycott. Macmillan, $1.50.

Probation and Criminal Justice, edited by Sheldon Glueck. Macmillan, $3.00.

Social Pathology, by John Lewis Gillin. Century Co., $3.75.

The Rise of the City, 1878-1898, by Arthur Meier Schlesinger. (Vol. X in A History of American Life) Macmillan, $4.00.

The Challenge of Mars and other Verses, by Jessie Wallace Hughan. Correlated Graphic Industries, 148 W. 23rd St., New York.

Elizabeth and the Archdeacon, by George Birmingham. Bobbs-Merrill Company, $2.00.

Gandhi versus the Empire, by Haridas T. Mazumdar. Universal Pub. Co., $3.50.

Recent Prose, by John Masefield. Macmillan, $2.50.

John Masefield, by Gilbert Thomas. Macmillan, $1.75.

Machine Age in the Hills, by Malcolm Ross. Macmillan, $2.00.

The Buddha and the Christ, by Burnett Hillman Streeter. Macmillan, $2.00.


*In the February Number of*

# The Christian Century Pulpit

▼ Charles Clayton Morrison, *Editor* ▼

*Sermons*

**JOSEPH R. SIZOO**
"The Glory of the Defeated"

**S. CARLYLE SCHAEFFER**
"Lincoln: His Destiny and Religion"

**PRESTON BRADLEY**
"Good News for Bad Times"

**ALBERT D. BELDEN**
"What Is Worship?"

**HUGH McLELLAN**
"Living One's Own Life"

**HOBART D. McKEEHAN**
"Singing in the Sacrifice"

*Prayer*

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"A Prayer for Those in Government"

*Preacher Problems Article*

**MURRAY H. LEIFFER**
"Church Night—For Adults Only"

*The Editor's Page*

The Event of the Month
*"Great Britain's Debt Plea to be Heard"*

The Book of the Month
*"Moral Man and Immoral Society"*
By Reinhold Niebuhr

A Thought for the Month
*"Salvation Under High Pressure"*

Who's Who in This Issue *and* Titles and Texts Department

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